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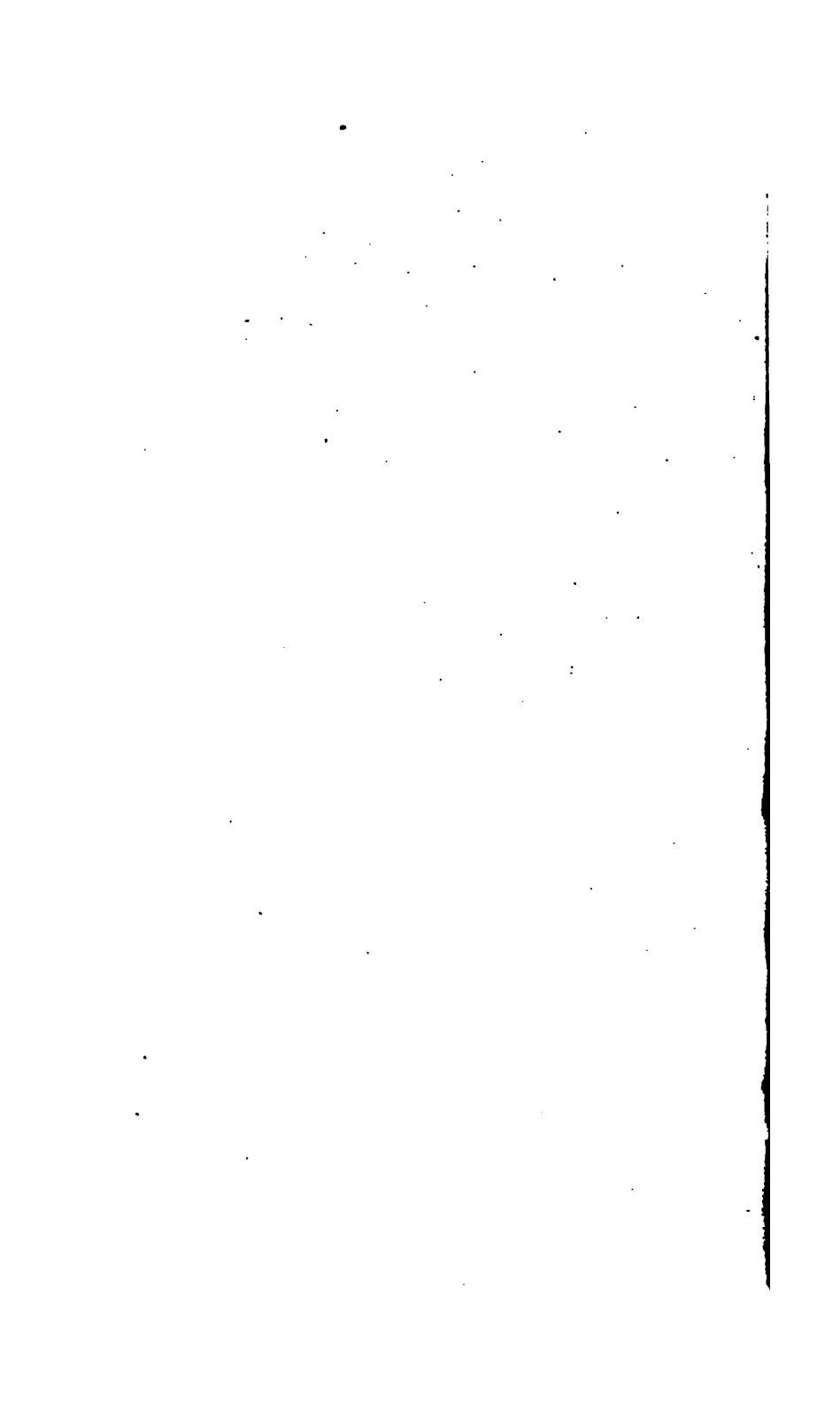
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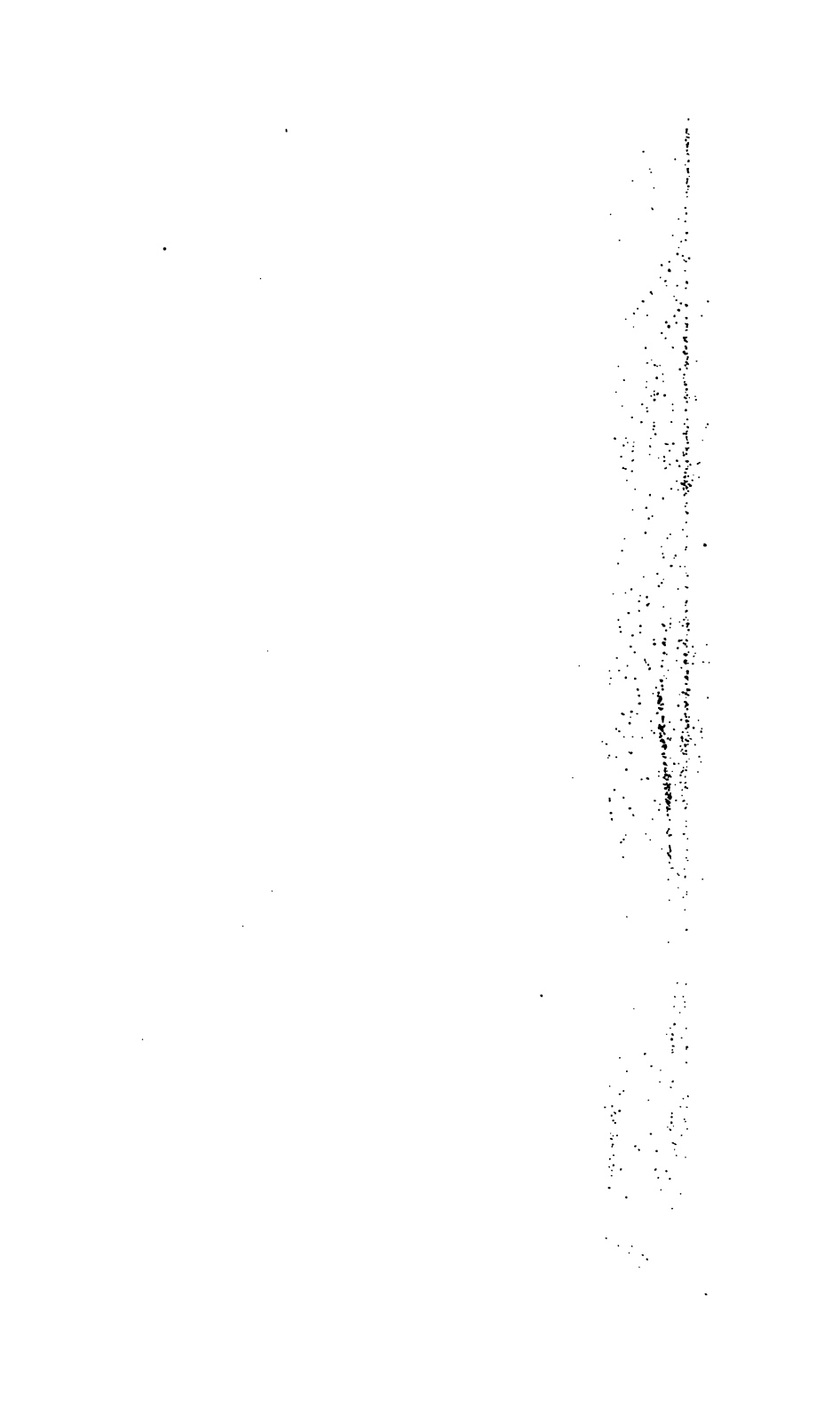
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THE SOUTHERN WORLD.



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THE SOUTHERN WORLD.

JOURNAL OF A DEPUTATION

FROM THE

WESLEYAN CONFERENCE

TO

AUSTRALIA AND POLYNESIA:

INCLUDING

NOTICES OF A VISIT TO THE GOLD-FIELDS.

BY THE REV. ROBERT YOUNG.

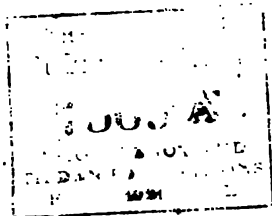
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PREFACE.

THE Author of the following pages having in eighteen months passed over a large portion of the globe, his remarks on the different countries visited are necessarily brief. He has described things as they appeared to him; and although interspersing his journal with several miscellaneous subjects, he has endeavoured to keep in view the object of his mission. No labour has been spared to obtain correct information on the various topics introduced: and he would here gratefully acknowledge his obligation to the Missionaries and other gentlemen, for the readiness and clearness with which they answered his numerous inquiries, and thus put him in possession of much valuable information, which he could not otherwise have obtained.

It was the Author's intention to have offered some suggestions on Emigration; but having seen that other writers have anticipated him, and furnished much suitable advice to emigrants, the only remarks which he would now venture to make on the subject are these:—If people are doing well at home, they had better be content to remain there, lest, like many he has met with, they should change for the worse. To those who think they *must* emigrate, he would respectfully intimate that if they are delicate, and have been tenderly brought up, they ought not to emigrate to the “diggings,” unless they are

prepared to dig their own graves. Mechanics, agriculturists, labourers, and miners are the classes best adapted to the present state of Australia; and if such parties be healthy, sober, industrious, of good principles, possessed of common sense, and willing to endure hardship and discomfort for a season, they may emigrate to any of the Australian colonies with a reasonable hope of success.

The writer is thankful to be able to state that the object of his mission to the Southern World has been satisfactorily accomplished, and that the Wesleyan Mission churches in Australia and Polynesia have been formed into a distinct Connexion, with a Conference of its own. This important arrangement is now committed to the watchful care and guidance of Him, without whose blessing nothing is wise, or good, or strong.

London, September 23, 1854.

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THE SOUTHERN WORLD.

JOURNAL OF A DEPUTATION

TO

AUSTRALIA AND POLYNESIA.

CHAPTER I.

INTRODUCTORY remarks—Parting scene—Sea-sickness—First Sabbath—Loss of masts—Screw entangled—Flag of distress—A leak springs—Steer for Lisbon—Arrival—Appearance of the city—Popery—Tomb of Doddridge—Anniversary of the great earthquake—Murder on board the “Melbourne”—Bull-fighting—Procession of the Host—Deputation from London—Return to England.

CHRISTIANITY is essentially aggressive. Its precepts direct, and its spirit excites, its recipients to labour in its diffusion; whilst its prophecies and promises encourage them to anticipate the most glorious success. Missionaries, therefore, must be sent forth, and, in some instances, for a time “take nothing of the Gentiles,” but derive their support from the churches at home. The necessity of the case may require this, and the example of the primitive Church can be cited in behalf of such arrangement. But this state of things is only preliminary to that which is more perfect. It is not intended to continue, and indeed in the nature of things cannot do so. Churches raised by Missionary instrumentality must not be pauperised, but as soon as practicable provide for themselves, and contribute their exertions to send the Gospel still farther into the regions beyond. That this from the beginning has been the plan of the Great Head of the Church for disseminating Christianity, is an undoubted fact. Of this England itself, the origin of whose Christianity is to be traced to Missionary

labours among our pagan ancestors, affords a very striking illustration. Were this plan to be practically abandoned, much evil would ensue. Mission churches which might continue to lean upon the support of others when they had passed their infancy and were capable of providing for themselves, would thereby cramp their own operations, deprive themselves of a healthy and well-developed activity, and, as an inevitable result, become deteriorated in their religious character; whilst the churches at home, impoverished by such conduct, would not be able to prosecute the great work of evangelizing the world with that vigour which they otherwise would exert. This manifest order of God therefore requires that at the proper time Mission churches should undertake the duty of providing for themselves and managing their own local affairs. And if this ought to be done by churches raised up in heathen lands, how much more so by those established in Christian colonies?

After much deliberation on the part of the Wesleyan Missionary Committee and Conference, it was thought the time had arrived when their important Mission churches in Australia, including Van Diemen's Land, ought thus to be cast upon their own resources. In those churches it was believed there were adequate pecuniary resources to supply the means for the accomplishment of this arrangement, and piety and intelligence rendering them capable of taking with advantage this higher position among the churches of Christ.

To make preliminary arrangements for the introduction of this important measure, a deputation to the Southern World was deemed highly necessary, and the author was requested to undertake its duties. After much anxious thought on the subject, he consented to do so, and the following pages contain extracts from the journal which he kept whilst prosecuting the work to which he had been appointed.

October 15th, 1852.—Having taken my passage by the "Melbourne," one of the vessels of the "Australian Royal Mail

Steam Navigation Company," bound for Sydney, I left my much-beloved family, and embarked at Plymouth. I found 150 passengers on board; amongst whom was the Rev. John Kirk, who had been appointed to accompany me. This being the last English port at which the ship was to touch, some very affecting scenes occurred whilst attached friends and relations were being separated, with but little or no hope of ever meeting again in this world of change. Here was a fond sister, in a paroxysm of grief, hanging on the neck of an only brother; and there a venerable parent, of more than threescore years and ten, struggling with deep emotion whilst giving his last blessing to his adventurous son. In another direction was seen a respectable lady in deep mourning, bowed down with sorrow, as she leaned on the arm of a friend. Joseph was not; Simeon was not; and now Benjamin was about to be taken from her.

A very different scene appeared in another part of the vessel. Two Sheriff's officers were engaged in arresting a debtor who was escaping from his creditors. The unhappy man compromised the matter by the payment of a large sum, and was allowed to proceed. Similar officers were sent after another culprit; but, although they went in the ship some distance beyond the breakwater, he managed to evade their most diligent search. Honest men may be brought into difficulty, but in all such cases they will be disposed to arrange honourably with their creditors, and not covertly escape to some distant land.

16th.—The vessel rolled much, and nearly all the passengers were affected with sea-sickness, which induced several of them to regret their having left the shores of England. I saw many a prostrate form and ghastly look, and thought if any member of the medical faculty should discover either a preventive or cure for this distressing malady, he would be gratefully remembered as a public benefactor.

17th.—*Sabbath*. Held a religious service in the saloon, and was much pleased with the attendance. The ship was very unsteady, but by "holding on" we managed to get through without interruption.

18th.—Commenced visiting the sick on board, amongst whom I found an interesting young man, who had ruptured a blood-vessel, and appeared to be dying. He belonged to a very respectable family, and wept when he referred to his parents. His cabin was flooded with water, and I was obliged to stand upon a thick piece of timber; but even then I could not keep myself dry, and the bedding of the afflicted youth was saturated. I directed him to the Friend of sinners as his only hope, and commended him to God.

19th.—About 1 o'clock this morning we met with a serious accident. Our vessel being a full-rigged ship, and her steam power but auxiliary, the Captain was anxious to make the best of the very fine breezes with which we were favoured, and therefore put upon her a heavy press of canvass; when, unfortunately, she rolled her masts overboard, carried away part of her bulwarks, and received other damage. The spars, sails, and other parts of the rigging became entangled with the screw propeller, and rendered it totally powerless. Thus in a few minutes we were completely disabled, deprived of our twofold power, and left to the mercy of the waves. When the day dawned the disaster became more manifest, and I perceived that several of the passengers had put on their "life-preservers," and, from their very anxious countenances, were evidently expecting to have a plunge. One person had hung a bag of sovereigns around his neck, and seemed determined to save his money, or to perish with it. Another individual, under great alarm, inquired anxiously of an officer on duty as to the safety of the life-boat, and being informed that one of the sailors had left the plug out of it when at Plymouth, his alarm was much increased. The waggish son of Neptune, who had been in many a storm, and who feared no danger, seeing the effect of his statement, very coolly said to his trembling inquirer, that the case was not so bad as he appeared to think it, for the first officer, having found out the defect, had with great promptitude put some strong brown paper into the hole, to meet the present emergency. On hearing this, the poor excited and simple man immediately communicated the matter to the doctor, and said, as there

would no doubt be a tremendous rush to the life-boat, and as he was greatly enfeebled through sickness, he felt assured that there would be no chance of his getting a place therein unless the doctor would give him a certificate as to the state of his health; and in order to secure that favour, he voluntarily offered to take his place in the boat before it was lowered, and solemnly engaged to *sit* firmly upon the brown paper, and thus render the boat doubly secure! It was too bad thus to sport with the fears of an almost distracted man, especially as he heard the Captain say there was great danger of the ship going down; but some men will yield to their prevailing tendency in the very presence of death.

A little after 6 o'clock a vessel was seen in the distance, and the Captain made the usual signal of distress. She approached, and learned the nature of our disaster. About noon another vessel appeared, and as our signal was still flying, she also came and ascertained our circumstances. The former was the brig "Reaper," of Dundee, bound for Berbice; the latter, the schooner "Alexander," of Exeter, bound for the Brazils; and although the wind was favourable, they gallantly stood by us for thirty-six hours, until we conceived our danger past. The whole of the day was spent in labouring to clear the screw, but without effect.

20th.—After much exertion the screw was lifted, and disentangled; and about 8 o'clock P.M. resumed its work, to the joy of every one on board.

In the afternoon, two swallows, much exhausted, came on board; and as we were about 400 miles from land, they were doubtless migrating to a more congenial clime. As "the stork in the heaven knoweth her appointed time, and the turtle, and the crane, and the swallow observe the time of their coming," I was encouraged to believe that He who guided the swallow in her flight across the trackless ocean, would direct the course of those who put their trust in Him, and in due time conduct them to the city of habitation.

21st.—We began to repair in some degree our damage, until we should reach Cape de Verd Islands, but our disasters were

not yet past; for about 9 o'clock P.M. the Captain summoned the passengers into the saloon, and informed them that the vessel had sprung a leak; and that, as it would be dangerous to proceed on our course, he had, on consulting his officers, determined to steer for Lisbon. He also stated that should the leak dangerously enlarge during the night, the boats would be ready for our escape, but they would not accommodate more than one-half of the persons on board. Certainly this was not a very pleasing announcement! We were in the midst of tremendous waves, and upwards of 400 miles from land. I ceased from man, retired to my cabin, committed my case to Him who holds "the wind in his fists," and "the waters in the hollow of his hand," laid myself down and slept in peace, and did not awake until the break of day.

22*d.*—Many acknowledged the kind providence of God in having preserved us during the night; and as we were still in danger, I perceived a disposition on the part of some of the most ungodly to cry unto the Lord in their trouble. Human nature was obviously the same in the days of the Psalmist. Speaking of those "who go down to the sea in ships," and who in consequence of the waves thereof are brought to their "wit's end," he declares that "then they cry unto the Lord in their trouble." Of this truth we had some striking examples on board the "Melbourne:" many a cry was heard, and many a prayer went up to heaven, from lips evidently unaccustomed to devotion.

23*d.*—A meeting of the first-class passengers took place to consider the propriety of our not proceeding farther than Lisbon in the "Melbourne." Very much against my inclination I was called to the chair; and from the manifest discomfort and danger of the vessel to passengers, as indicated by the statement of the medical officer, the meeting unanimously resolved that it would be unsafe to proceed farther in the ship, and agreed to request the "Australian Royal Mail Steam Navigation Company" to provide them with a proper and efficient steam-vessel, to enable them to continue their voyage; or to refund their passage-money, and pay their expenses from

Lisbon to England. The second and third-class passengers addressed a similar request to the Company.

24th.—Sabbath. We entered the spacious and beautiful harbour of Lisbon. The morning was lovely, and as the sun shone upon the city, which stands upon seven hills, its appearance from the river exceeded in beauty anything of the kind I had ever witnessed; and I should have gazed upon it with intense delight, had not certain indications reminded me most affectingly that the "Man of sin" reigned there. The confusion on board prevented our holding any religious service, and was much calculated to distract the mind.

Most of the passengers went on shore; and many of them, I regret to say, attended the theatre. How unstable is man! Some of those who thus desecrated the Sabbath had, but a few days before, made solemn vows to God; but, now that the danger was past, their vows were forgotten, and their Divine Preserver insulted. Nor was this any new phase in human nature. When the plague was upon Pharaoh, endangering his life, he "called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked," and he made vows unto the Lord; but when "he saw that the rain and the hail and the thunder had ceased, he sinned yet more, and hardened his heart, neither would he let the children of Israel go." So the parties in question, who during the season of danger made solemn vows to God, seem to have been no more sincere than the Egyptian King, or they would have exalted their Deliverer in the congregation of the saints, rather than have dishonoured Him in the assembly of the ungodly.

25th.—After breakfast, I went on shore, and soon found that Lisbon looked best at a distance. Its streets are generally narrow and filthy, and its churches externally are not imposing, but internally many of them are magnificent, and exhibit most costly decorations. Its population is estimated at 260,000.

27th.—The ship was surveyed by the doctor of the Naval Hospital, and the surgeon of Her Majesty's steam-ship the "Inflexible," who reported very unfavourably of her sanatory

condition. I do not like, without good and sufficient cause, to express any censure upon a public Company. It is, however, but simple truth to say, that there was not a passenger on board who did not feel that he had been thoroughly imposed upon. I do not say it was designedly done, as I believe the Company incapable of that; but the vessel having been built for other service, was never adapted for passengers; and from her being over-crowded and over-loaded, together with her defective fitting-up and general arrangements, it was impossible for them to realise that comfort which they had been so confidently, and in the most glowing terms, taught to expect. The ports being low, could not be opened for ventilation without admitting water; and there being no other means of ventilating the berths, their closeness became most oppressive and unbearable; and being generally flooded with sea-water, even in fine weather, comfort was rendered impossible. I had one of the best cabins in the ship, but frequently there were several inches of water in it. Others were much more deluged, and some of them fairly presented foaming billows during the rolling of the vessel. The accumulation of filth, and the want of arrangement throughout, led to serious complaints, and not a little bitterness. To have been thus treated in any vessel would have created dissatisfaction; but these things occurring in a Royal Mail steamer, where much better things had been amply paid for, and might have been reasonably expected, gave an impulse to discontent; and but for the good sense of the passengers we should have had an outbreak of feeling. I think it a great mistake for three classes of passengers to be in the same vessel. It creates *caste*, and leads to various heartburnings, as I frequently witnessed. In the Royal Mail steamer especially, there should be but one class of passengers. It would be much more comfortable for the passengers themselves, and I have no doubt ultimately more profitable to the Company.

28th.—Having received from the British Consul an unfavourable account as to the seaworthiness of the “Melbourne,” the passengers had a meeting on shore; and, after considering the whole case, several of them determined to return to England

by the Mediterranean Mail steamer, which had just arrived. I, however, thought it the wisest course to remain at Lisbon until I should hear from London. The medical officer having pronounced it unsafe to sleep on board the "Melbourne," I took lodgings at the Braganza Hotel, where many of the passengers had been ever since their arrival in port. The charge, including everything, was 6s. 6d. per day. The sleeping accommodations were not good,—equal only to those of the humblest English cottage; at least I found it to be so in No. 13; and I heard other lodgers complain of the poverty of their rooms, and of the hardness of their beds of straw.

31st.—*The Sabbath*,—but not in Lisbon a day of rest. I left the hotel a little after 9 o'clock; and saw, not only the shops open for all kinds of traffic, but the artizans pursuing their respective employments without let or hindrance. "Saints' days," of which we had two last week, seem to be more religiously observed than the Sabbath of the Lord. "The commandments of men," in this, as in every Popish city, "make the law of God of none effect." I hope I may not also be accused of Sabbath-breaking, when I say that, with the view of gaining information as to the religious state of the people, I visited several Romish churches on my way to St. George's Chapel, and felt my spirit stirred within me when I beheld the city given to idolatry. In those churches, as well as in many others which I subsequently attended, I was struck with the preponderance of female worshippers,—six-sevenths of the congregations being women; and the men present were generally old, infirm, and seemingly paupers. Another thing which arrested my attention was, the superior homage paid to the Virgin Mary. In several of the churches the Saviour was represented in the deepest humiliation, whilst Mary appeared in robes of state, seated upon a magnificent throne, and a splendid crown upon her head. I also observed that in shrines, candles, decorations, offerings, and in the number of devotees, she unquestionably had the pre-eminence, and was manifestly the idol of the people.

I reached St. George's Chapel about half an hour too soon, and employed the interval very profitably in "meditations among the tombs." The English cemetery, in the centre of which stands the chapel, is a most enchanting place. The large and graceful cypress-trees with which it is shaded, and its numerous and affecting monuments erected by many a bleeding heart, harmonised with my feelings, and for some time kept me spell-bound. I beheld, with not a little interest, the monument which covers the dust of Fielding. But that which impressed me most was the tomb of Doddridge. I leaned over it with peculiar emotion. I thought of the Dutch tiles by which his mother taught him to read, and the eminence to which he rose from that humble beginning. I thought of his "Rise and Progress of Religion in the Soul," a work which had been made a blessing to many, and which in all probability would continue to be so for years to come: and whilst my mind was thus engaged, I fancied that the tomb of Doddridge, like the cave of Machpelah, might be recognised as an earnest and pledge that the spiritual seed of Abraham, of which he was so bright an example, should inherit Portugal, and spread over the land that vital religion for which Doddridge so ably contended.

I entered the chapel with my mind much solemnised, and was happy to find the absence of every mark of Puseyism. Its elegant simplicity contrasted beautifully with what I had just witnessed in the Romish churches. The British Ambassador, the British Consul, and several persons of distinction, were present. Many of our passengers were also there; and the congregation amounted to about 180 persons. The Clergyman preached from John iii. 18; and although the text contained the very pith of the Gospel, there was so much obscurity in the discourse, that I regret to say no man, however sincere, could find in it any satisfactory answer to the momentous question, "What must I do to be saved?"

November 1st.—The anniversary of the great earthquake of 1755, by which the city suffered so severely. It appears that on that memorable day "the Lord arose and terribly shook the

earth." The shock commenced about forty minutes past 9 in the morning, and lasted from five to seven minutes; and so powerful was the concussion, that it overthrew every church and convent in the city, together with the Royal Palace, and magnificent Opera House adjoining it: in short, not any building of consequence escaped. About one-fourth of the dwelling-houses were thrown down, and at a moderate computation 30,000 individuals are said to have perished. Between 9 and 10 o'clock this morning I stood upon the very spot where the earth had opened, and so suddenly engulfed multitudes of men, women, and children; and I perceived some remaining results of that terrible catastrophe. "The Lord is a great God, and a great King above all gods. In his hands are the deep places of the earth; the strength of the hills is his also." On hearing of this dire calamity, the Rev. Charles Wesley composed two hymns, which are numbered 62 and 63 in the Wesleyan Methodist Hymn Book.

The day was religiously observed, and all the churches open. I attended several of them. The service of the cathedral was performed by at least fifty priests, and the music was enchanting; but everything else, viewed as the worship of God, was most repulsive to my feelings.

2d.—"All Souls' Day;" and masses for the dead were performed, especially, as I was told, for those who had been destroyed by the earthquake. All the churches were open, and the people generally attired in black. As ninety-seven years had elapsed since Lisbon was destroyed, I thought the priests would have succeeded in getting the poor sufferers out of purgatory before now! Perhaps their difficulty has been the want of funds, as I was given to understand that prayers, however numerous and sincere, have little or no effect in the release of souls from the pains of purgatory, unless they be handsomely paid for! This may account for the importunity with which I was asked for contributions at several churches which I visited.

In the evening I removed to the Hotel d'Italie, to join my esteemed friends Mr. and Mrs. Kirk, and found excellent

accommodation for 4s. 4d. per day, and the people exceedingly attentive and polite.

3d.—Rambled about the city in search of book-shops, and found several, but most of them were of a very humble character. I met with a few English books and pamphlets, but generally they were of the veriest trash. The works of Walter Scott, and of other English novelists, I found in the Portuguese garb; but the works of no English philosopher or theologian appeared to have met with the same honour; nor could I meet with a copy of the Scriptures, except an imperfect one of the Vulgate. "Men love darkness rather than light, because their deeds are evil: neither will they come to the light, lest their deeds should be reproved."

6th.—Visited the residence of the Queen of Portugal. It is certainly very inferior to the palaces of our beloved Queen Victoria. A magnificent palace, however, is being erected on a most delightful spot, commanding a splendid and extensive view; but the low state of the Portuguese exchequer renders its early completion exceedingly doubtful.

7th.—*Sabbath.* Our party having had the reading of the Scriptures and prayer every morning and evening at the Hotel d'Italie, the servants perceived that we were not Romanists, and one of them this morning volunteered some expressions of dislike to the Roman priesthood, declaring that the "priests were both lazy men and gluttons;" and more than intimated that many of the people had no confidence in either the priests or their religion.

After breakfast I attended several churches, and in one of them saw high mass performed. A humiliating sight! The church was attended by the soldiers, four of whom stood on either side of the altar with their muskets; and at the elevation of the Host they presented arms! Another soldier, on seeing certain gestures of the officiating priest, sounded the bugle, and in a moment all the soldiers fell down upon their knees to worship. I was forcibly reminded of the decree of the King of Babylon, which required the people, on hearing "the sound of the cornet, flute, harp, sackbut, psaltery, dul-

cimer, and all kinds of music," to "fall down and worship the image that Nebuchadnezzar the King had set up." Nor did I consider the idolatry of the Lisbon soldiers, in prostrating themselves before their "wafer god," less than the idolatry of the Babylonians, when in the plains of Dura they bowed before the golden image of their despotic King. The scene was quite dramatic. The strange antics of the priest, the tinkling of bells, the presenting of arms, and the bobbing down and up of the soldiers on hearing the sound of the bugle, would have excited my risible powers, had not sincere pity for the souls of the deluded kept them in subjection. Popery is very properly designated "the mystery of iniquity." A mystery indeed! And that any persons of education and intelligence should receive its preposterous dogmas, and submit to its absurd and ridiculous ritual, is undoubtedly one part of that mystery.

8th.—I was greatly shocked to hear that in the afternoon of yesterday many persons were engaged in the cruel and degrading sport of bull-fighting. On inquiry, I learned that this was no solitary case; but that the Sabbath was very generally thus profaned, and the brutal practice countenanced by the frequent presence of the Queen and royal family, as also by that of the priests and dignitaries of the church. What is called a good Catholic in Lisbon frequently spends his Sabbath in the following manner:—In the morning, he attends mass, and receives the eucharist; in the afternoon, participates in the excitement and mirth of the bull-fight; and, in the evening, is present at the opera! A gentleman who volunteered a defence of the cruel sport just named, told me that the animal suffered no wrong, as it was much more glorious to be dressed in ribbons, and die in the ring, than to be ignominiously despatched in the slaughter-shop, without one cheer from the admiring populace! This gentleman is certainly entitled to some distinction for his originality; as I suppose no being but himself ever conceived such a splendid notion!

9th.—Visited one of the public gardens, and met with a gentleman, apparently by mere accident, but probably by the

direction of a gracious Providence. He had travelled extensively, and visited many countries. He was very intelligent; and I had not conversed with him long before I perceived he was a God-fearing man. On farther intercourse I ascertained that he was concerned about his soul, and very anxious to meet with some person able to show unto him the way of salvation. I endeavoured to do so, and after about two hours of interesting conversation, I left him, as I believe, in a hopeful state, looking to Jesus alone for eternal life. How remarkable was this meeting! Many persons were in the garden, but only he spoke to me: and our intercourse was mutually beneficial; for whilst he gave me valuable information respecting the countries to which I was bound, I was enabled to supply to him that information relative to spiritual things which he evidently desired much to obtain. In all probability eternity only will fully disclose the design of two strangers thus meeting together in the heart of a popish city, to converse about the "one Mediator," and a sinner's justification "by faith without the deeds of the law."

10th.—Walked three miles into the country, and was much pleased with the scenery. On my return I was greatly concerned to learn that there had been a mutinous outbreak on board the "Melbourne." One of the men, I believe the boatswain's mate, having refused to obey the first officer, was ordered to be arrested and put in irons. He appealed to his "messmates" to resist the order. They did so; and in the scuffle which ensued, one of the seamen was repeatedly stabbed, and soon afterwards died of his wounds. The murderer was placed in irons, and removed to H.M.S. the "Inflexible:" other parties implicated were also arrested. The unfortunate "Melbourne" most assuredly had a bad crew. Intemperance, lying, theft, and cursing, were sins of daily occurrence; and at length the murderer's hand was uplifted, and stained the ill-fated vessel with innocent blood.

12th.—Mr. S——, a first-class passenger, died. His disease, if not generated by the defective sanatory state of the vessel, was greatly aggravated by it. His wife and two children, who

were accompanying him to Australia, were thus unexpectedly left, overwhelmed with sorrow, in a strange land. They had anticipated much enjoyment and wealth in the land of gold, but their expectations were suddenly cut off. "Boast not thyself of to-morrow."

15th.—A deputation arrived from London, to inquire into the state of the "Melbourne," and to make certain changes in her discipline. The Captain and medical officer were both superseded; the latter, it was said, mainly for having violated the regulations of the ship, in expressing his honest opinions to the passengers on her sanatory condition.

16th.—The deputation having requested a meeting of the passengers at the Braganza Hotel this evening, there was a large attendance. I was called to the chair; and the Secretary of the Company, in addressing the passengers, stated his willingness to hear any complaints which they had to make, and his earnest desire to remove, if possible, the cause of their discomfort. Many complaints were therefore made. Complaints of the leaky state of the vessel:—One person declared that he always had to go to his berth without stockings and shoes; another said he had seen fourteen pails of water taken out of his cabin in a morning, and that in a few minutes it was as full as ever; and another affirmed that one night, some of the geese having got out of their pen, and fallen down the hatchway, he saw them swim past his cabin door! Complaints of the want of ventilation between decks:—On this subject the testimony was uniform and irresistible, and some spoke of their health having been seriously affected by it. Complaints of the inattention of the stewards:—One respectable man declared that he had to mop and scrub his own cabin, and make his bed; another, a foreigner, said that when he complained to the steward of inattention, he replied, "dat he was not in de ship to wait upon de passengers, but to play on de fiddle." Complaints of the unsuitableness of the vessel for passengers:—One practical man, evidently well acquainted with ship-building, made some very startling statements, and declared that the vessel, after all her "cobbling," was totally

unfit to encounter a gale; nor was there one person present, save the deputation, who had one good word to say for the "Melbourne." The Secretary replied in admirable temper, and with much courtesy, to all these complaints, but without much effect; and on his refusing to pledge himself that the passage-money should be returned, or that the expenses of the passengers back to London should be met by the Company, the following resolution was unanimously adopted:—"This meeting is of opinion that the statements of Mr. Marshall and Captain Henderson have not in any way modified their views of the unfitness of the 'Melbourne' to convey them to Australia; and they intimate the hope that the Company, or their Secretary, will not perpetrate a farther injustice by forcing on any of the passengers the dreadful alternative of either risking their lives on board a vessel in which they have no confidence, or being cast helpless on a foreign shore,—an act which must reflect eternal disgrace upon any Company of Englishmen."

17th.—I found that seven out of thirty-six of the first-class passengers, and a few, of the other classes, had resolved to proceed by the "Melbourne;" but in no case willingly. Some assigned, as a reason for their conduct, pressing business; others, the instructions of the firm with which they were connected; and several others, their entire want of funds to make any other arrangement. Two passengers called me into their cabin to ask my advice as to their proceeding by the unpopular vessel; and stated that, for the following reasons, they thought of doing so. 1st. The state of their affairs required their being in Australia by the very first opportunity. 2dly. Should any accident befall them, being single men, they had neither wife nor child to lament their fate. 3dly. If the "Melbourne" should really go down, and engulf them in the deep, they had a blessed hope of a glorious immortality, and had no doubt as to their being saved. This statement was only in accordance with their consistent deportment on board; and I did not feel myself at liberty to dissuade them from their purpose, but simply stated my reason for pursuing a different course.

18th.—On returning from the post-office this morning, I met the procession of the Host. About forty ecclesiastics were present, and although the rain was pouring down in torrents, they were all uncovered. As the procession moved on, the women on either side of the street, fell down upon their knees, and the old men took off their hats; but the young men generally took refuge in the houses, or suddenly turned aside into some other street or lane, until the Host had passed. I alone met the procession with a firm step and covered head.

19th.—I conversed with several gentlemen as to the propriety of a Protestant Missionary being sent to Lisbon; and they expressed a favourable opinion of such an arrangement. They said that a Missionary, speaking the language of the country, would be gratefully received by many, and would be tolerated by the authorities, on condition that he did not preach blasphemy, oppose the Government, nor build a church.

20th.—I had hoped that the Australian Royal Mail Steam Navigation Company would have sent a vessel to Lisbon, to take forward the passengers of the "Melbourne;" but, that hope being cut off, I went on board the Mail Steamer "Tagus," and sailed for England. Mr. Kirk remained for farther orders.

23^d.—We reached Vigo, and were beset by a multitude of Spanish women, who used various methods to induce the passengers to purchase the articles they exhibited for sale; and, in not a few instances, by good address succeeded in practising most shameful imposition. The Bay is capacious and well defended; and the scenery on either side is bold and exceedingly imposing. Spain must indeed be a beautiful country, if this part of it be a correct specimen. We took on board a large quantity of eggs and oranges for the English market.

27th.—After a most stormy passage of seven days, we reached Southampton. Truly I had been brought by a way I knew not. The disaster, however, which had befallen me, and the perils to which I had been exposed, though much calculated to test my motives and principles, had not in any degree, I am thankful to say, shaken my determination to proceed in

the prosecution of that important work to which I had been appointed. I felt I had no reason to complain, but much to be grateful for; and, on a review of the whole, I "thanked God, and took courage."

29th.—I met the Australian Royal Mail Company's Board of Directors in London, and was happy to be informed that they had agreed to defray the expenses of the "Melbourne's" passengers from Lisbon to London, and to give them the same class of accommodation in the "Adelaide" which they had paid for in the former vessel. This was liberal. Not indeed more than the passengers were in equity entitled to receive, but to which there would have been some difficulty in establishing a legal claim.

CHAPTER II.

SAILING of the "Adelaide"—Disaster—Return to Plymouth—Starts again—Gale—Cabin flooded—Ship on fire—Canary Isles—St. Vincent—No coals—Character of passengers—Crossing the Line—Boy drowned—Burial at sea—St. Helena—An execution—Visit to Napoleon's tomb—Another death—Gambling on board—Arrival at the Cape.

AFTER enduring the pain of another parting from those I dearly loved, I embarked at Plymouth, December 19th, on board the "Adelaide," a beautiful iron screw steamer of 1,800 tons, and 450 horse power. I was much pleased with her general arrangements, and more than satisfied with my comfortable little cabin. The Captain and his officers inspired confidence in the passengers, and we fully anticipated a safe, speedy, and pleasant voyage. About 4 o'clock we weighed anchor, and passed the breakwater in gallant style. Those

who had been in the "Melbourne" congratulated each other on their greatly improved circumstances, and spoke with confidence as to the future. But how short-sighted is man ! During the night the water broke into the fore part of the ship, and the stream, according to the Captain and others who saw it, "was as large as a man's arm," and as it gushed in with irresistible force, that compartment of the vessel was soon quite filled. Alarming as that accident undoubtedly was, there was something still more so. The ship, from what cause I know not, refused to obey her helm ; and, but for the great skill of the Captain, we might have been driven on a lee-shore. We put back, and reached Plymouth-Sound the following morning at 9 o'clock, thankful for God's preserving care. I held a religious service on board at noon, which was well attended ; and in the evening I returned to Plymouth, where I was most heartily received by my valued and hospitable friends, Mr. and Mrs. John Pope.

25th.—"It is an ill wind that blows nobody good." By reason of the accident which had befallen the "Adelaide," I was permitted to enjoy my Christmas in the bosom of my family. Some good people more than intimated that the things which had happened to me should be regarded as evidence that I ought not to proceed to Australia. But the path of duty is not always a smooth one ; it is frequently beset with difficulties and dangers. "Jesus *constrained* his disciples to get into a ship ;" and when the evening was come, "the ship was in the midst of the sea, tossed with waves, for the wind was contrary." On another occasion, he said unto them, "Let us pass over unto the other side ;" and we are told "there arose a great storm of wind, and the waves beat into the ship, so that it was now full." In both cases the disciples acted under the direction of their Divine Master, and were nevertheless placed in circumstances of discouragement and "jeopardy," but which resulted in their increased confidence in the power and goodness of Him at whose bidding they had launched forth into the deep. St. Paul, too, was thrice shipwrecked, and in other perils by water, when prosecuting

the duties of his high mission. I did not, therefore, feel disposed to yield to discouraging suggestions, come from what quarter they might, but to put my unwavering trust in Him

“Who walked the wave.”

It is but just to say, that no discouraging suggestion proceeded from any member of my own family.

27th.—More letters of sympathy from friends, expressing surprise at my succession of disasters, after so many prayers had been presented to God on my behalf, and intimating that such prayers must have been unavailing. But I was of a very different opinion, and believed that those prayers to a certain extent had been graciously answered. Not, perhaps, answered according to the thoughts of man, but according to the wisdom and goodness of God. I was much inclined to believe that there might have been an answer to prayer in the very disasters through which I had passed; for, had not the “Melbourne” met with an accident, the probability is, that on her reaching the tropics her defective sanatory condition would have induced fatal and most extensive disease; but just before we reached that latitude, we were necessitated to steer for Lisbon; and had not the “Adelaide” discovered her weak parts soon after leaving port, it is highly probable that she would have foundered at sea. Besides, I was deeply impressed with the thought that the gracious support and comfort afforded me in the time of peril, must have been vouchsafed in answer to prayer. Nor could I forget that the trying circumstances in which I had been placed had taught me important lessons, which were likely to be very useful in the discharge of my somewhat difficult duties. I did not, therefore, conceive that the time spent in my unsuccessful voyages had been spent entirely in vain; and whilst the people of God continued their intercessions in my behalf, I hoped, by grace assisting me, to be willing to brave any storm, and to face any danger, in the cause of Him who had done so much for me.

28th.—The “Adelaide” was to have recommenced her voyage, but in consequence of her requiring more repairs and altera-

tions than anticipated, the time of her sailing was postponed. This brought out more objections to my proceeding on my mission. I knew, however, that no good work had been accomplished without sacrifice; and, as I believed the deputation to Australia was designed to lay the foundation of extensive and permanent good, I never once hoped to fulfil its duties without what men are apt to call "untoward" events. In counting the cost of the undertaking, I put down many more perils than I had yet experienced, and I should have felt ashamed, as a Minister of Christ, had I not been prepared to expose myself to far greater hardships than those which had yet come upon me, in the accomplishment of a work intended to influence a great people, and to benefit generations yet unborn. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

January 1st, 1853.—The "Adelaide" having been repaired, I was summoned on board, and had to endure another parting scene, to which nothing but a deep conviction of duty could have induced me to submit. I expected to sail about mid-day; but the wind being strong and unfavourable, the pilot thought it unsafe to leave the harbour.

2d.—Sabbath-day. Being ready to proceed to sea, we expected to sail at 8 o'clock, but just then the Captain entered the saloon and informed us that he and his first officer had both resigned. This unexpected announcement produced great surprise and consternation. A meeting was at once held. I was unanimously called to occupy the chair; but for weighty reasons respectfully declined the honour. Resolutions, however, were passed, declaring that a majority of the passengers would leave the vessel if Captain Jackson did not command her. One of the Directors came on board, and after a little mediation, in which I was happy to take part, a reconciliation was effected, to the joy of the passengers generally. This altercation, however, delayed our sailing another day.

3d.—We left Plymouth this morning on a trial trip, and, after some hours' beating about, returned within the breakwater to land the gentlemen who had been testing the vessel. The

trial was pronounced highly satisfactory, and about 4 o'clock P.M. we finally proceeded on our voyage.

8th.—On our leaving Plymouth we had to encounter a head wind, which in a few hours increased to a gale; but as the ship had been pronounced by legitimate authority quite seaworthy, and as the ability of the Captain and officers inspired confidence, we had no fear as to the result. The passengers retired to rest, hoping that the elements in a few hours would be more propitious; but in this we were disappointed. About midnight, I was suddenly aroused by the shriek of some one, I think a female, and leaped out of my berth. All was darkness; but I heard a frightful rush of waters, and soon ascertained that the sea had burst into the ladies' saloon, and was rapidly inundating our sleeping apartments. My cabin was ankle-deep, and many others were in similar circumstances. Dead-lights were at once fixed in the saloon, which afforded some defence: other measures were employed, but did not wholly prevent the water from coming in. Our circumstances were undoubtedly those of peril, as well as discomfort; and fearing that the severe straining and jerking of the vessel might result in something more serious, we anxiously waited for the morning light. The gale, which stove in and carried away one of our life-boats, continued with more or less severity for three days, and most of the cabins were flooded, mainly from the ports, which, if not greatly altered, must always admit a quantity of water in turbulent weather. My cabin being uninhabitable, I was necessitated, for three nights, without undressing, to take refuge in the dining-saloon, amongst other passengers whom the water had also driven from their berths.

Nor was this the only cause of alarm and disquietude to which the passengers of the "Adelaide" were subjected. On the morning of the 6th instant, about 4 o'clock, the alarm of fire was given! There was an immediate rush on deck. Spontaneous combustion of the coal was taking place, which filled with smoke the saloon and cabins in the fore part of the ship. The fate of the "Amazon" came with peculiar force to the mind. The night was dark, the tempest high, the sea

raging; and it is not marvellous that in such a combination of frightful circumstances some parties should have manifested great alarm. Both fire and water now seemed in league to effect our destruction. It was a solemn moment! But the Lord was merciful. By prompt and judicious measures the catastrophe so much dreaded was happily prevented; but as some of the coal was very inflammable, and such as ought never to have been put on board, we had frequent, and greatly aggravated, returns of the alarm; and it was not until several days had elapsed that the indications of fire entirely disappeared. Too much praise cannot be awarded to Captain Jackson for the skill with which he managed the whole of this perilous affair.

The comic and the tragic are sometimes closely allied, and so it was on the night when the first alarm of fire was given. One man appeared on deck in his night-dress, girt about by his life-preserver, encumbered with dollars, and with an umbrella in his hand. It appears he was afraid that the weight of his cash might sink him, notwithstanding his belt of safety, and therefore took his umbrella to act as a sail, and make him more buoyant! In the confusion which ensued, he by some means lost a portion of his solitary garment, and appeared in a more pitiable plight than David's ambassadors on their return from Hanun. Another, who in the hurry of the moment had been deprived by a fellow-passenger of a part of his attire, cried aloud for the missing article, exclaiming, "I am prepared to meet death like a Briton, but I wish to die in my own breeches!"

9th.—The blessed *Sabbath*; and, as the gale had subsided, we had service in the saloon. The attendance was good, and great interest apparently was excited whilst I endeavoured to expound the words of the disciples, to which they gave utterance on their being delivered from the dangers of a stormy voyage. "They said one to another, What manner of man is this, that even the winds and the sea obey him?" I had some hope that my labour was not in vain in the Lord.

13th.—We passed the Canary Islands, and as we skirted

Teneriffe, the day being fine, and the atmosphere unusually clear, we saw not only the grape vines on the slopes of the abrupt mountains, and the capital of the island to advantage, but the very summit of the celebrated peak. It was covered with snow, though with us the heat was more than 70°. We gazed upon it with intense interest; and as the sun was setting, the whole mountain seemed enveloped in glory, exhibiting now a golden tint of exquisite beauty, then a deep crimson of surpassing brilliancy, and ultimately wrapped itself in a fleecy mantle of many colours. But soon the light faded, the lovely hues melted away, and Nature's pyramid was seen no more.

14th.—This evening the ocean presented a most luminous appearance, and especially in the track of the ship. Amongst the numerous subjects which have long engaged the attention of philosophers, that of the luminous appearance of the sea during the night is highly curious. It would appear from the experiments of many learned men, that the phenomenon is produced by various causes, both jointly and separately. It has been proved by one set of experiments, that the putrefaction of animal substances produces light, and scintillations in the sea. A little white fish, placed in water, renders it luminous in the space of twenty-eight hours; and it is certain that there is in the ocean a quantity of shining insects, or animalcules, which undoubtedly contribute to this phenomenon. Other naturalists ascribe it to the oily and greasy substances with which the sea is impregnated; in proof of which, a fish resembling the tunny is cited as being provided with oil which shines with considerable lustre. Other philosophers contend that the phenomenon is caused by small animals, either by their luminous aspect, or by some liquor or effluvium which they emit; but they do not exclude other causes, and amongst them they mention the spawn of fish as deserving attention. M. Dangelet, in sailing into one of the bays of Madagascar, observed a prodigious quantity of spawn, which covered an extent of sea for more than a mile, and which he at first, on account of its colour, mistook for a bank of sand. The im-

mense accumulation of spawn exhaled a disagreeable odour ; and the sea for some days before appeared with uncommon splendour. The same accurate observer, perceiving the sea in the road of the Cape of Good Hope, during a calm, remarkably luminous, observed that the oars of the boats presented a whitish and pearl-like lustre. When he took in his hand the water, which contained phosphorus, he discovered in it, for some minutes, globules of light as large as the head of a pin ; and on pressing them they appeared to his touch like a soft and thin pulp. Some days after, the sea was covered with immense shoals of small fish, in innumerable multitudes. From all these facts, it may be decided that various causes contribute to the light and scintillation of the sea ; and that the light which has been exclusively attributed to agitation and friction, differs from that which extends far and near, seeming to cover the whole surface of the ocean, and producing a very beautiful and striking appearance, particularly in the torrid zone.

15th.—I saw the “stormy-petrel,” or, as it is most frequently called, “Mother Carey’s chicken.” This very interesting bird is seen in most parts of the seas, especially those of the north, west, and south-west of England, where it is the last bird to leave the outward-bound ships, and the first to meet vessels returning home. It plays about the ships, and outstrips their swiftest course ; skimming the surface of the water with equal ease and grace, and tipping so regularly with its wings and feet, that it appears to be running on all-fours. The wings, however, do not get wet, or splash ; and the bird can make way in any direction against a moderate wind, apparently with very little fatigue.

“ She rises often, often drops again,
And sports at ease on the tempestuous main.”

17th.—Yesterday being Sabbath, we had religious service on board. I preached ; but as the passengers were expecting to see land, I fear in many cases the service was submitted to, rather than enjoyed ; and in one case there was a painful exhibition of the aversion of the carnal mind to the things of

the Spirit of God. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

We reached St. Vincent, Cape de Verd, early this morning, where I expected to meet Mr. Kirk and family, who had left the "Melbourne," at Lisbon, and proceeded hither by the Brazilian packet, to take the "Adelaide;" but I found that after waiting 15 days, in most uncomfortable circumstances, and exposed to fatal disease, they concluded that she had either passed on, or met with some accident, and they had therefore returned to England. Nor was this the only disappointment. We had put in for coal, and found none, and were told that we must remain until a supply should arrive from home! Many of the passengers were indignant at this want of forethought on the part of the Company, and would have left the ship, had there been any other in the port to take them forward.

18th.—This morning I went on shore with the medical officer, and a few of the passengers. The island is mountainous, bold, rugged, and exceedingly sterile; and the town, consisting of a very few houses, principally negro cottages, is, without exception, the most disagreeable and repulsive I ever visited. There is a morass adjoining the town; and I am not surprised that, a short time ago, disease had been generated to such an extent as nearly to depopulate the place. The cemetery is an instructive enclosure, telling of the ravages of fever amongst British and American seamen visiting the port, and of the great uncertainty of life in this insalubrious island.

19th.—Last evening, five of the sailors, being intoxicated, were placed in irons, and created great disturbance. Another man was flogged for unfaithfulness; and a similar punishment was this morning inflicted upon one of the stewards, for having pilfered a knife. This mode of dealing with a criminal was most abhorrent to my feelings, and the cries of the unhappy sufferer haunted me throughout the day. Discipline must undoubtedly be maintained; but surely that might be effected

without subjecting a man to the brutalizing process of flogging. It is, in my opinion, an intolerable outrage on board a passenger-ship, especially where there are ladies, and it ought never to be resorted to. Nor is it likely that any man will be the better for being thus degraded and mortified before the ship's company.

21st.—No coals having arrived, and Captain H. Thompson, the Agent of the West India Royal Mail Company, with more than 3,000 tons on hand, having refused Captain Jackson's application for a supply, I wrote a respectful letter to him this morning, to which the first-class passengers attached their signatures. He returned a curt reply, refusing the favour solicited, and apparently glad to see us in such a "fix."

23d.—The return of the Sabbath awakened mingled feelings, as I thought of the religious services of my beloved native land. In the morning I preached in the first saloon, and in the evening in the second. Both services were well attended, but much disturbed;—the former by the almost incessant quacking of ducks, crowing of cocks, and cackling of geese; and the latter by the trampling of feet overhead, and the noisy mirth of some of the sailors, who manifestly were not total abstinents from all intoxicating liquors. For these annoyances the sailors were reproved, and some of the feathered tribe lost their heads.

One gentleman, who professed much religious proficiency and enjoyment, told me that his conscience would not allow him to attend service where the Church-prayers were read; and that I must not expect him. Nothing perhaps is more abused than conscience. Some men form an opinion of certain things, and at once drag their conscience into it; and what should be simply a matter of opinion, in which good men may safely differ, is made a matter of conscience; and the weightier matters of brotherly-kindness and charity are entirely neglected. They appear to make a scapegoat of conscience; for they lay upon it their bigotry, their censoriousness, their eccentricities, their instability, and their rudeness; and thus pervert an important faculty of the soul. On conversing with

the party in question, I learned that he had once been a Churchman, and subsequently had been amongst the Wesleyans, Baptists, Quakers, and Plymouth Brethren; but that he at length had separated himself from every sect, and for some time had associated with one other person, of similar views, and worshipped God with him! All this, of course, was according to his conscience!

24th.—To-day it was found that a passenger had been assuming a false position. On his coming on board he declared himself the nephew of a distinguished nobleman, whose arms he had caused to be engraven on his ring, and also stated that he was extensively acquainted with the aristocracy of England. He likewise said he possessed an estate of 2,000 acres, besides other valuable property, which gave him an annual income of £6,000. He farther intimated that his voyage to Australia was merely for the benefit of his health; and that as he had a pleasure-yacht building at the Isle of Wight, it was necessary for him to be present at its launching, and therefore he intended to return by the "Adelaide." He made other statements as to his extensive travels, his connection with distinguished clubs, and his magnificent Government offers: and communicated these things with so much gravity and apparent truthfulness, that he became the centre of attraction to many of the passengers, who eagerly gathered around him, not only to do homage to rank and property, but with the expectation, no doubt, of catching some rays from his full-orbed splendour. With great artfulness he contrived to borrow money of several of his admirers, and being, as they supposed, a "sprig of nobility," they evidently felt gratified in rendering him assistance. But, alas for his vanity! a circumstance occurred which took off his mask, and showed him to be nothing more than a young man of extravagant habits, and loose principles, going to Australia without patronage, with the view of obtaining some clerkship! On this disclosure his admirers became indignant, as well they might, and entirely forsook him. His mortification must have been extreme, on finding that in one day the obsequiousness of his

companions changed into deep, silent contempt, and that all the passengers, amongst whom he had walked with lordly step, now understood him to be nothing better than a swindler. "He that exalteth himself shall be abased."

26th.—I found much ignorance as well as wickedness amongst the crew. One of the sailors told his companion that he had never been at church or any place of worship for fourteen years. On hearing this statement I expressed my sorrow. He replied, that he was seldom on shore, and, when there, was so fatigued that he went to bed on the Sabbath to sleep; and, when on board, he had no opportunity, being generally working at the time "church was performed." He had complained of this, and was told that it was no use for sailors to attend church, as they had no souls, but only gizzards! On farther conversation, I found him utterly ignorant of the first principles of religion,—indeed, as dark as a pagan; and could not but regret that more was not done to enlighten and reform the comparatively neglected, but generous-hearted sailor, to whom we are so much indebted for many of the comforts of life.

February 3d.—A supply of coal having arrived, we got it on board, and proceeded on our voyage. During our protracted stay of $17\frac{1}{2}$ days at the uninteresting island of St. Vincent, the passengers employed various expedients, as they said, to "kill time." Some had recourse to shooting, fishing, and leaping; others patronised chess, cards, and dancing; and not a few, appearing to be "children of a larger growth," amused themselves with leap-frog, and similar juvenile sports! With the exception of an occasional burst of indignation against the Company for having kept us waiting so long without coal, the passengers generally evinced equanimity of temper, and dwelt together in harmony. To the astonishment of all, we left this insalubrious place without one case of sickness amongst the passengers; and I hope we acknowledged the good providence of God, which had so mercifully preserved us.

4th.—One of the petty officers having been reproved for swearing, promptly replied, "Words is but wind; but actions

is the frame of man." Nor could he be persuaded that there was any sin in a sailor's swearing, especially when he held the responsible office of boatswain on board the "Adelaide," where, as he said, he had to do with "lazy, lying, thieving, drunken blackguards." "A broadside or two of oaths," he added, "is far better than fine words, and makes the villains all in a swither. They then does their duty as if the very old one was after them." On further conversation with this man, I found that he thought himself a Christian, and entertained a hope of heaven!

10th.—This morning we crossed the "line," and several attempts were made to impose upon the less informed of the passengers. One gentleman got a few of them to look through his telescope, across the glass of which he had placed a hair, and it was said succeeded in making some believe that they saw the line "very distinctly!" Another person was induced to believe that the line was a large reef, stretching across the globe, separating the two hemispheres, and that it was possible the ship, being large, might strike upon it. Great attention was therefore kept up, and he declared, very gravely, that he thought he felt the vessel jerk, as she touched the reef in passing over from one hemisphere to the other! This imposition upon the ignorant was said to be "rich fun."

Neptune had prepared his razor and shaving-brush, but was not allowed to appear on board; the Captain absolutely forbidding the barbarous custom, which had occasionally been attended with disastrous results. The sailors were evidently mortified; but as the passengers made a subscription, to be given to them at the termination of their voyage, good feeling was at once restored.

About 2 o'clock a youth fell overboard. A life-buoy was immediately thrown to him, but he was unable to reach it. A boat was lowered with much despatch, and, as the men pulled with great energy, it was hoped he might be saved. It was a time of fearful suspense. For a few minutes hope and fear alternated. One cried, "He is saved!" Another cried, "He has sunk!" The truth, however, was soon made manifest. Just

as the boat reached the place where he had been floating, it is believed a shark drew him under water, and he sank to rise no more. On inquiry, I learned that he was an only son, and had come to sea in direct opposition to the will of his parents. For a short time the occurrence cast a gloom over the crew; but that soon passed away, and the jollity and mirth in the fore-castle showed but too affectingly how little impression the sudden death of the unhappy youth had made upon them. "O that they were wise, that they understood this, that they would consider their latter end!"

11th.—We saw a great many flying fishes, one of which flew on board; and after it had been closely inspected, our medical officer thought of preserving it, as a fine specimen: but, most unfortunately, a lady expressed a desire for it; and gallantry, triumphing over science, consigned the beautiful creature to the frying-pan, but not without some involuntary muscular contortions, amounting to something very much like grimace, on the part of our scientific doctor.

12th.—The Polar-star sunk below the horizon, and the Southern Cross appeared. "The three great stars which form the cross, one at the top, one at the left arm, and one which is the chief star, called Alpha, at the foot, are so placed as to suggest the idea of a crucifix, even without the help of a small star which completes the horizontal beam. When on the meridian it stands nearly upright, and as it sets we observe it lean over to the westward. I am not sure whether, upon the whole, this is not more striking than its gradually becoming more and more erect as it rises from the east." I gazed upon the beautiful constellation for some hours, and indulged in those meditations it was so calculated to suggest.

There is on the part of Rome a disposition to impress sacred names upon various things. The principle which this involves is good of itself, but the practice, as in the case of the Pharisees, with their broad phylacteries, may degenerate into mere form and ostentation. Christianity requires that its recipients be not ashamed of its doctrines, precepts, or blessings, but confess them before men; and the disciples of the church

of Rome, as in the instance of the Southern Cross, have given to places and things names to express their faith, and to indicate their religious veneration. Such relics of Romanism appear in the heavens above, and in the earth beneath; and are more or less imprinted on different branches of science, and found in the geography and history of every land. It will be in vain, however, for men thus to say "Lord, Lord!" unless they "do the things which He commands."

13th.—One of our boiler-makers died. He had been unwell before leaving England, and on the night when the ship was on fire he took a severe cold, which resulted in a galloping consumption. I repeatedly visited him; but as he could not read, and had lived in the entire neglect of worship, I found him extremely ignorant of spiritual things. He however acknowledged himself a great sinner, and was anxious to know the way of salvation. I endeavoured to supply the desired information; and this morning, while I was commending his soul to God, he passed away into the invisible world. His last expressions were those of sorrow for his sins. In the evening his funeral took place. The corpse, being sewed up in a hammock, was brought to the lee-gangway, where it was placed on a plank, and covered with the Union Jack. The ship's bell tolled with impressive solemnity, the vessel was arrested in her progress, and the crew and passengers drew near to witness the affecting sight. The sun had just sunk below the horizon, fringing the clouds with fading light of every hue, and giving to the heavens the impress of beauty and serenity. The evening was calm, and the troubled ocean appeared to rest. The usual form of burial at sea was adopted; and when I read, "We therefore commit his body to the deep," a sudden splash in the water produced a powerful thrill in many a heart. The body at once disappeared, to await the sound of the last trump, when the sea shall give up the dead that are in it. No sooner had I pronounced the benediction, then the Captain cried "Go ahead!" Ahead we went, and every man returned to his post of duty as if nothing had occurred. I commenced a subscription amongst the passengers

for the benefit of the newly-made widow, and her three helpless children; and, to the credit of the parties applied to, the sum of £50 was speedily realized, which the crew subsequently augmented to £63, and the whole amount was placed in the hands of the Captain, to be forwarded from the Cape to the poor bereaved ones.

16th.—To-day at noon we were in lat. 10° 20' South, and long. 2° 18' East, the Captain having steered for the African coast, to avoid the strength of the South-East trade wind; but it was found that our coal was not sufficient to take us to the Cape. We therefore altered our course, and steered for St. Helena. This was prudent, especially as we were dependent upon fuel, not only for progress, but for the supply of fresh-water by means of condensed steam. By taking so much merchandize on board, the Directors of the Company proved themselves to be "penny-wise and pound-foolish." Had they not done so, but left sufficient space for fuel, the delay and expense at St. Vincent, and St. Helena, might have been avoided, and ample fuel taken in at Plymouth to have carried us to the Cape. The passengers evinced much disappointment at this further interruption of their already protracted voyage; and when, with the view of moderating the ebullition of feeling, Moses and Job were referred to as patterns worthy of imitation in seasons of trial, it was replied, that those gentlemen had never been passengers in the ship of any Australian Royal Mail Steam Navigation Company, or probably we should never have heard of the meekness of the one, or of the patience of the other.

21st.—Yesterday we arrived at St. Helena, after having been for a long time beating about to find the island. This perplexity, it was said, arose from the variation of the compass, which was occasioned by the vessel being of *iron*.

Jamestown, the capital, contains a population of about 2,500 persons, and is beautifully situated between two abrupt mountains. The island, which has been in the uninterrupted possession of the English since 1673, is 28 miles in circumference, and 1,200 miles from the nearest land. More

than 1,000 vessels, principally home-bound from India and China, visit this island annually.

22d.—This morning I left the ship very early, in company with our medical officer and purser, to make a tour of the island. On reaching the public Square of the town, we saw preparations made for an execution, and a crowd of people already assembled. As we could not for some time obtain a conveyance, I consented to witness the melancholy scene,—not to gratify any morbid curiosity, but to mark its effect upon the assembled multitude. The culprit, who was a negro, had in a fit of jealousy murdered his fellow-servant, and buried the body of his helpless victim in a deep ravine. The gallows was erected close to the church, and at half-past 7 o'clock the unhappy criminal, with unfaltering step, appeared on the scaffold. The officiating Clergyman began his painful duty with manifest emotion; and as he proceeded, the unfeeling hangman adjusted the rope, and drew the cap over the face of the wretched man, most improperly diverting his attention from the last religious service in which he could engage on earth. The Clergyman stated that the criminal about to suffer had confessed his guilt, and acknowledged the justness of his punishment; and whilst he was yet speaking the drop fell, and the murderer was ushered into the presence of his Maker. In consequence, however, of the blundering manner in which the hangman performed his part in the tragic scene, the death-struggle was fearfully protracted. The crowd betrayed no emotion, good or bad, but gazed upon the affecting spectacle with apparent indifference.

Having at length succeeded in obtaining a suitable conveyance, we started in the direction of "Plantation-House," the residence of the Governor; and after travelling over a rough road and barren country, we reached that lovely and salubrious place, and beheld the produce of the temperate zones beautifully blended with that of the tropics. The oak associated with the date, the fir with the banana, and even the bramble with the yam and the plantain. From thence we proceeded to Sandy-Bay, where hill and dale, wood and water, sterility

and fruitfulness, geology and botany, grandeur and beauty, confusion and order, nature and art, marvellously unite in producing one of the most magnificent landscapes on which the eye can rest. It is to the traveller as the kaleidoscope, presenting at every turn new combinations of beauty. Our next point of attraction was Napoleon's tomb. On our way thither we halted to take some refreshment under the shadow of a craggy mountain. Amongst other topics which engaged our conversation, was the removal of Napoleon's remains to Paris, by the French. The purser, a most remarkable specimen of human nature, both physically and mentally, said he did not approve of the tomb being deprived of its legitimate tenant. He was not particular about the manner of a man's burial. He might be put into the earth, and a prayer said over him; or he might be thrown overboard into the sea, and nothing more said than, "There, old fellow, success to you;" but that when the thing was once done, it should remain so, and neither land nor sea be robbed of its right, to please anybody. The grotesque figure which the purser presented as he sprawled upon the greensward, together with the very grave and apparently religious utterance of this extraordinary sentiment, so worked upon the risible powers of the doctor, whose perception of the ludicrous was exceedingly keen, that he completely lost his equilibrium, and, yielding to the law of gravitation, literally rolled into the ditch. After my companions had fully recovered themselves, we resumed our journey; and passing through scenes of majestic wildness, and encountering sundry perils, we reached the valley, to which the footsteps of many a stranger have been directed. The tomb has been accurately described by various travellers, and truthfully represented by artistic skill. It is still protected by iron rails, but is quite open. We descended into it by means of several wooden steps, and stood upon the identical place where for nineteen years the mortal remains of Napoleon had reposed. It is now a source of revenue, being rented for a considerable sum per annum. The old negress who was there to receive the usual fee of 1s. 6d. from every visitor, and to communicate various items of informa-

tion, with sundry embellishments, relative to the illustrious dead, told us that a short time ago a party of French came to the island, and on going down into the tomb wept very much, but after coming out of it gave three hearty cheers, and drank to the memory of the Emperor: a correct specimen this of the French character. We each took a sprig of the weeping willow, drank of the waters of the adjoining well, and then directed our course to Longwood, where the hero of so many battles had fallen before the last enemy. The house, for the sight of which we each had to pay the regular fee of 2s., we found occupied as a part of the outbuildings of the farm, and in a most dilapidated state. In the dining-room we met with a winnowing machine, and an accumulation of rubbish. The library had been converted into a granary, in which was a quantity of barley; and in the once spacious and beautiful bed-room we found several horses! The very place in the drawing-room where the vanquished of Waterloo had breathed his last was distinctly pointed out; and a stone in the wall nearest his head at that solemn moment, had, in accordance with the Popish tendency to preserve relics, been dug out by a Frenchman, and taken to Paris. This room, so sacred to Frenchmen, was found to be occupied as a barn; and, until very lately, a machine for cutting food for cattle had stood on the very spot around which many a knee had bent in devotion, and many a tear had been shed in sorrow, as the mighty struggled in the grasp of death. I looked upon the place with solemn feeling, and was forcibly reminded that "the glory of man is as the flower of the field." The walls, covered with various effusions, bear testimony to the deep indignation with which Frenchmen have beheld this—to them—shameful desecration. Surely the feelings of a great nation should have been more respected. I was told that lately two Frenchmen visited Longwood, and on witnessing the state of the house became frantic, and most unmercifully beat the poor man who was conducting them through its different apartments. By the politeness of the tenant we were shown over the new mansion built for the residence of Napoleon. It is indeed a magnificent structure,

which cost about £100,000, and contains fifty-four rooms; but Providence decreed that he should never inhabit it, but become the tenant of a very different house, even that which is appointed for all living. The residence of Napoleon at St. Helena, though rendered as comfortable as the circumstances of the case would admit, must nevertheless have been to his ambitious mind little better than a living martyrdom. He was undoubtedly a great warrior, but long ere this he has learned that there is a greatness surpassing that of slaying men, and a glory more substantial and enduring than that of deposing Kings, and giving away crowns and sceptres. As I thought of this scourge of the nations, in connection with what I had witnessed during the day, the words of the Prophet, uttered in relation to another warrior, were brought to my mind with peculiar force: "Is this the man that made the earth to tremble, that did shake the kingdoms, that made the world a wilderness, and destroyed the cities thereof, that opened not the houses of the prisoners? All the Kings of the nations, even all of them, lie in glory every one in his own house. But thou art cast out of thy grave. Thou shalt not be joined with them in burial."

23d.—I preached in Jamestown to a good congregation. It appears that a local-preacher, about seven years ago, arrived in this place, and began to preach. The word was with power, and a church was formed, of which he became the pastor. He preaches the Wesleyan doctrine, and uses the Wesleyan Hymn Book, but administers baptism by immersion; and in church order is an Independent. The church, I was informed, consisted of 150 members, and was on the increase; and I learned that its pastor had, on a visit to America, collected at least £1,500 for the purpose of building two chapels in the island.

25th.—Yesterday one of our second-class passengers died. He had taken cold, which brought on inflammation, and terminated in erysipelas and death. I visited him, but generally he was delirious. His funeral took place this morning, and I was not a little shocked on beholding the corpse being lowered on

the one side of the ship, to be conveyed to the tomb, while a party of passengers were descending on the other, full of jollity and mirth, to attend the races! One of them asked me if I did not intend going to the race-course. I replied, that I humbly hoped I was already on a better course than that of which he spoke, running "the race set before us, looking unto Jesus the Author and Finisher of our faith;" and that I wished the solemn scene on the other side of the ship might convince him of the necessity of immediately joining me. He looked embarrassed, and said no more.

27th.—In the morning I went to the Episcopal church, and enjoyed the privilege of receiving the Sacrament. In the evening I preached for the Nonconformists, and had a very numerous attendance. In connection with this comparatively newly-formed church, I learned that there were four Sabbath-schools and two day-schools, besides four local-preachers, who visit on the Lord's-day several country places.

March 5th.—After having taken on board 340 tons of wood, and 90 tons of coal kindly furnished by H. M. steamer "Polyphemus," we left St. Helena this evening without regret. During our stay in the port many of the passengers complained of exorbitant charges and imposition, on the part of the inhabitants, and I believe not without sufficient cause. I had but four business transactions on shore, and I was sorry to find in every case a want of honourable dealing. In the first, glaring extortion was attempted; in the second, contemptible meanness was evinced; in the third, deceitful art was employed; and in the fourth, unmitigated fraud was practised. I left with the hope, however, that the conduct of the persons alluded to formed the exception, rather than the rule, of St. Helena's dealings with a stranger.

10th.—When a person embarks in a passenger-ship for Australia, he ought to be prepared for various annoyances, and to exercise that charity which "is not easily provoked." Being thrown amongst strangers of various principles and tendencies, with whom he must more or less associate for several weeks, it will be necessary for him to act and speak with great caution,

if he would accomplish his voyage in peace. If a religious man, he must be firm without being dogmatical, kind and conciliatory without being unfaithful. Many things may occur very painful to his mind, which he cannot prevent, and must therefore endure. This was the case on board the "Adelaide." Amongst the passengers we had almost every shade of character, and every phase of politics and religion; and although some of them were truly excellent persons, and all of them treated me with the greatest courtesy, yet the spirit and practice of gambling which prevailed, in spite of all remonstrance, greatly distressed me. At the commencement of our voyage, with some diffidence cards were introduced in the evening; but soon afterwards they appeared in the afternoon, and subsequently in the morning: so that our beautiful saloon, morning, noon, and night, was converted into a noisy gambling-room. The contagion rapidly spread; and betting became fearfully prevalent amongst persons of all ages, from the youth of sixteen to the man of hoary hairs. Nor was the betting confined simply to card-playing, but it extended to every thing on which it appeared possible to make a bet. We had amongst us a few gentlemanly and interesting young men, who by well-studied arts were gradually drawn into the fearful vortex, where, amidst the whirl of its appalling eddies, they lost much more than silver and gold. This unhappy state of things originated mainly, if not exclusively, with one man. He was gentlemanly, respectably connected, and apparently had made himself a thorough master of the art of gambling, but could talk about very little else. Cards, betting, and horse-racing formed the topics of his every-day's conversation, and the "Racing Calendar" the chief subject of his reading. When he failed to obtain any one to join him in a game of cards, or to engage in some bet, he was evidently miserable, and had recourse to various forms of artifice to accomplish his design. By the blandness of his manners, and his well-adapted flattery, he was but too successful in ensnaring victims. "One sinner," saith Solomon, "destroyeth much good," and the good the party in question destroyed on board the "Adelaide" will greatly enhance his

guilt; and, if mercy interpose not, may possibly result in ruined characters and lost souls. What I saw on board the "Adelaide" strongly impressed me in favour of the plan of Christian emigration ships, in which the ordinances of religion are daily observed, and every unchristian practice strictly prohibited. To expose an inexperienced young man to such influence as existed on board our ship, may generate a taste for gambling, sap the foundation of his principles, and end in his utter destruction. It is but just to remark that our Captain and officers did not encourage the evil complained of, either by their presence or example.

21st.—After a tedious voyage of 16 days from St. Helena, and 77 days from our finally leaving Plymouth, we reached the Cape, and about 1 o'clock P.M. anchored in Table-Bay. The "Adelaide," according to official announcement, was to have made her passage to the Cape with unparalleled speed, but she signally failed in the attempt. During the previous twelve months, the following steamers had arrived from England, viz.:—The "Formoso," in 37 days; the "Queen of the South," in 32; the "Chusan," in 40; the "Sarah Sands," and the "Australian," in 44; the "Cleopatra," in 48; the "Great Britain," in 50; the "Sydney," in 54; and even the "Melbourne," after all her extraordinary movements and mishaps, in 73: but the "Adelaide,"—the model screw-steamer—the special object of public attention—the ship of royal name, and on royal service, was not able to accomplish her voyage in less than 77 days! Let justice, however, be done to the vessel. She had been but 47 days at sea, the rest having been spent at St. Vincent and St. Helena. One day, when we had a fair wind and full steam power, she made 268 miles; and her average speed, according to the log, was about 160 miles per day. Her speed, however, would have been greater had not the inflammable state of the coal at one period, and its scantiness at another, prevented the application of full steam power. The "Adelaide" required at least 50 tons of coal per day, to give her adequate steam; and had she left Plymouth with a sufficient quantity of good coal to supply her to the Cape, I believe, as to speed, she would have made a satisfactory voyage.

CHAPTER III.

CAPE-TOWN—Visit to Constantia—Duel prevented—School anniversary—Departure—Gale—Another death—Alarm of fire—Albatross—Fearful gale—Passengers assist at the pumps—Religious views—Uncle Tom's Cabin—An evening party—Land in sight—Arrival in Australia.

CAPE-TOWN is built along the shores of Table-Bay, on a plain which rises with an easy, and subsequently toilsome ascent, to the summit of the far-famed Table-Mountain, and is laid out with great regularity, parallel streets intersecting each other at right angles. The castle, situated on the left of the town as you enter from the bay, is a strong fortification, commanding the whole anchorage, and capable, I judge, of successful resistance when complete in its appointments. The public buildings, for the transaction of the affairs of the Government, are all adjoining what are called the Government-Gardens. In these gardens, through which is a public walk overshadowed by splendid oaks, and farther cooled in summer by running streams, is Government-House; besides a College for public education, a Pauper Asylum, and an Infant-school. The Commercial-Hall, situated in the Grand Parade, is a noble building, devoted to various purposes. Its centre room is of spacious dimensions. Here abundance of newspapers, of every political creed, are seen on the table; and visitors, without charge, are permitted to examine them,—a privilege of which I most thankfully availed myself. The Public Library adjoining, and open to all, does honour to the Cape community, as well as to the Indian visitors, who compose a branch of its supporters. It is enriched with many of the choicest works of every age and nation, and contains about 30,000 volumes. The church buildings are of varied character, and some of them spacious and handsome. The Reformed Church, it is said, will contain 2,000 persons; St. George's Episcopal Church, 1,000; the Lutheran Church, 1,600; and St. Andrew's Scotch Church, 500. There

are two very neat Wesleyan Chapels, in which the Gospel is preached both in English and Dutch. The one is in Berg-street, and will contain 600 hearers; the other, in Sydney-street, which during the week is used for a day-school, will accommodate 300 persons. There is likewise an Independent Chapel, besides the Mariners' Church, and the South African Mission Chapel. To each of these chapels and churches a Sunday-school is attached, for the instruction of all classes of the community.

In this interesting and beautiful town I landed with considerable emotion, it being my first visit to the African continent. The moment I stepped on shore I had evidence that Wesleyans in Africa were of the same spirit and tendency as Wesleyans in England. On my return from Lisbon, after a disastrous voyage in the "Melbourne," I hastened to visit my family in the west of Cornwall; but, before I could do so, I had to converse with a deputation that waited for me at the railway terminus, to engage my services for a Missionary Meeting; and on my reaching Africa, a deputation was also waiting for me on the pier, to request my advocacy in behalf of the Wesleyan Sunday-schools. A Wesleyan Minister is expected always to be ready for every good work; and, if he would consult his own comfort, he will endeavour to be so. I acceded to the request, and directed my steps to the Mission-House, where I met with the most hearty reception; and, as many fears had been entertained of the safety of the "Adelaide," my arrival was doubtless regarded with more interest and with deeper feeling than it would have been had I reached Cape-Town at the time appointed.

In the evening I sallied forth, in company with the Rev. E. Edwards, to visit the gardens. The heat had passed away, and in every street and corner were happy-looking parties enjoying their evening airing. Here was a party so truly English, that one might have fancied they had just returned from a ride in Hyde-Park; and there a group of gabbling Malays, with their dark faces, and fiery eyes peeping from under enormous funnel-shaped hats as they shuffled past. In one direction

was seen the diminutive and waddling Hottentot, returning from his labour, with a bunch of grapes and a large water-melon; and in another, gentlemen on horseback, with blue and green veils, which they had used as a defence against the sun and dust, but which were now, with considerable taste, folded about their hats.

March 22d.—After a comfortable night's repose, I rose early in the morning, and walked through the town. I had often heard of the African waggons, and now had the privilege of seeing several of them just starting for the interior. They were drawn by from twelve to twenty oxen, with their long-spreading horns, and guided by their Hottentot driver, who was stationed at the head of his waggon, where, by means of a tremendous whip, he made them submissive to his will. When occasion required, he employed this fearful instrument with such telling effect as to produce on the side of the ox long thick weals. By means of this whip, the Hottentot steers his long train of oxen over mountains and fearful passes, cracking it right and left, and hurrying them over the loose and sinking sands of the desert at full gallop with as much precision as he would guide a pair of them with reins.

I visited the market, which was well supplied with produce of every description, generally at prices considerably below those obtained in England. The scene was novel; and the congregated groups of men and women of all colours and climes would have afforded a subject worthy of the painter's pencil and the poet's pen. After a delightful ramble, I returned to breakfast, and about 10 o'clock started with the Rev. W. Moister for Rondebosch, a village about three miles from Cape-Town. I found the environs of the town beautiful and picturesque. Extensive orchards, vineyards, nurseries, gardens, fields blooming with heaths and other wild flowers, met the eye in every direction; while from some points the prospect of the town, the bay with its shipping, the opposite shore, comprising the granary of the colony, and the distant mountains,—here standing majestically in the foreground, and there receding in the distance,—did not fail to produce pleasurable feelings. On

reaching Rondebosch, I found myself amidst groves and vineyards of exquisite beauty, far surpassing all the boasted charms and gaiety of town life. Here I was delighted to meet with the Rev. Barnabas Shaw and his excellent wife, to whom South Africa is inconceivably indebted for long, faithful, vigorous, and successful Missionary exertions, beyond, as well as within, the bounds of the colony; and whose names, in connection with the triumphs of grace and civilization in Africa, will be honoured by generations yet unborn, and kept in everlasting remembrance. The Wesleyan Chapel is neat, becoming, and attractive. Both English and Dutch attend it, and are privileged to hear in their respective tongues the wonderful works of God. In the evening, a Wesleyan, from Cornwall, called upon me; and as I had recently been labouring in that county, the interview was interesting to us both.

23d.—This morning, the Rev. B. Ridsdale, of Wynberg, very kindly drove me to Constantia—so celebrated for its wine. On our way thither we called at Wynberg prison, to visit Seyolo, the African Chief, who during the recent war had acted with great treachery and cruelty. Not only had he violated promises, and betrayed confidence reposed in him by the English, but had, in the prosecution of a savage warfare, roasted alive several Englishmen who had fallen into his hands. He stands upwards of six feet, is well made, and, from his smiling and open countenance, no person would have judged him capable of perpetrating the barbarous acts with which he was charged. The war having just terminated, we found him very anxious to be released from prison, and restored to his own people. We left him in the prison-yard, reclining on a mattress, in the sun, adorning his wife with gaudy ear-rings, and placing on her head a turban of flaming colours. In speaking of the Caffre war, I asked Mr. Ridsdale if it were true, as reported, that no member of the Wesleyan church had joined the rebels against the Government, and he assured me that it was. Subsequently I inquired of other parties, and received a similar reply. I felt thankful for this testimony. It did not, however, surprise me, for the same spirit of loyalty has pervaded the

Wesleyans from the first, both at home and abroad. Some of them have occasionally been placed in circumstances of great trial, and been treated with unmerited contumely, even by the guardians of the law; but their loyalty has never faltered. In the West Indies, during seasons of secret conspiracy and public revolt, the Wesleyans in those islands were severely and repeatedly tested; and although some of them were bitterly persecuted, and had to endure accumulated grievances, heaped upon them under the authority of law, yet in no case were they ever found in the ranks of rebellion; and, although a few of the negroes of that Christian body were suspected during the Jamaica insurrection, and placed in confinement, yet in no instance could any charge of disloyalty be proved against them. Having been industriously taught to "fear God, and honour the King," in seasons of extensive and dangerous excitement they remained steadfast to the established Government, to the confusion of their enemies, and to the joy of those who were over them in the Lord.

On leaving Wynberg, we soon found ourselves amidst shrubs and flowers in all their wild luxuriance. Here the proud ornaments of our English greenhouses were

———— "born to blush unseen,
And waste their fragrance on the desert air."

The graceful silver tree, abundantly interspersed throughout the wild landscape, glittering in the sun, gave to it a rich and novel aspect. But this, like every earthly scene, however beautiful, had its drawback; for, whilst admiring its loveliness, a serpent glided across our path, powerfully reminding me of the serpent's obtrusion into the Garden of Eden, and the dire consequences which immediately followed. The "enmity" of man to every form of the serpent's seed was instantly aroused, and deprived the loathsome reptile of its life. We reached "High Constantia" about 11 o'clock, and were politely received by the proprietor. His mansion we found very tasteful, and possessing the various peculiarities of European comfort. In the wine vaults, through which we were conducted, we met with several passengers from the "Adelaide," and saw enormous

butts, with polished oak ribs, kept in the cleanest style. We were requested to taste the wine, which much resembled a delicious cordial. Near the establishment we saw a beautiful and extensive vineyard. The vines were no higher than gooseberry bushes, being kept at that height for convenience as well as for the sake of improving the grape. We were told that the soil gave to the fruit, and consequently to the wine, its peculiar and very delicious flavour, which in a great degree was lost when the vine was removed to another situation. I could not be at this place without thinking of the absent, and making a small purchase of the cordial to be forwarded to England, in hope that it might by God's blessing cheer and strengthen a delicate one, most deservedly dear to me. We were very kindly escorted to see the garden, containing a rich variety of English and African plants. In the summer-house were specimens, in plaster-of-Paris, of nearly all the tribes of Africa, arrayed in their respective costumes, some of which were grotesque enough. In leaving the garden, a large African oak attracted our attention, in the centre of whose branches, to which we ascended by steps, we found a platform or room, with a table and seats, where a dozen persons at least might take tea together. The acorns of this tree are more than twice the size of English acorns, a few of which I gathered with a view of planting them in another, and, to me, more attractive land.

Much gratified with our visit, we returned to Wynberg. This "sweet Auburn" of South Africa, as it is called, is richly studded with handsome abodes and rustic cottages. Here the Indian visitors generally reside, and breathe the life-giving and health-restoring properties of the "*caller* air." The walks and rides about Wynberg are magnificent. The spirit is invigorated by the scenery; the rich deep woods, the splendid avenues of majestic trees, the matchless mountains, the limpid streams, and the abounding fertility of the smiling landscape, with the calm of evening spread over the whole, combine to furnish a picture of exquisite beauty.

Here is a most beautiful chapel, liberally presented to the

Wesleyan body by — Maynard, Esq. In the evening, after taking tea with a party of friends from Cape-Town and elsewhere, I called upon that gentleman, to acknowledge his liberality, and afterwards attended the Anniversary Meeting of the Sabbath-school which was held in the chapel. Omnibus carriages run between this place and Cape-Town at various hours of the day, and, as the natural result, the population of Wynberg and its neighbourhood was greatly increasing.

24th.—On returning to town this morning, I learned with deep regret that two of our first-class passengers had been quarrelling; and that the one had sent a “challenge” to the other: but, happily, before any hostile meeting could take place the magistrates were informed of the case, and the parties forthwith brought to the police court, and bound over to keep the peace. This arrangement I understand greatly relieved the party challenging, as he thereby saved his body from being perforated, and also, what he called his “honour” from being sullied. Honour indeed! A murderer in intention, if not in act, to talk of honour! Whence this perversion of language? When will men cease to settle disputes by this wicked, barbarous, and insane method? “Be not overcome of evil, but overcome evil with good.” This is the scriptural mode of dealing with an insult, and undoubtedly the most efficient. It destroys an enemy without taking away his life, and even converts him into a friend. Nor is there anything mean in this, for he that ruleth his own spirit is greater than he that taketh a city.

During the day many persons called upon me. Some had formerly been under my pastoral care in London, and others in Cornwall. The interview was therefore gratifying to all parties.

25th.—Good Friday. It was the anniversary of the Wesleyan Sunday-schools in Cape-Town, and the children assembled in the afternoon in Berg-street Chapel. 500 were present, comprising English, Dutch, Malays, Hottentots, and others. Prejudice arising from colour or station had no place here, but yielded to the spirit and precepts of the Gospel,

which forbid distinction in the house of God; and the interesting assembly, first in English and then in Dutch, united in singing with thrilling effect their enchanting Hosannas to the Son of David. After being satisfactorily examined by the Rev. W. Moister, they were addressed by the Rev. R. Ridgill, in Dutch, and by myself in English. At the conclusion of the service they walked in procession through the town, and conducted themselves with much propriety. I observed upwards of twenty men, many of them aged, bringing up the rear; and on inquiry ascertained that they too were Sunday-scholars, who were making encouraging progress in learning to read the Word of God. On our arrival at Sydney-street Chapel, we found tea provided. The children speaking English, of whatever colour or tribe, were accommodated in the chapel, and those speaking Dutch, in a large tent which had been erected with great taste, on the skirts of Table-Mountain, and was exceedingly picturesque. Its interior was exquisitely decorated with green branches and lovely flowers, formed into numerous and beautiful festoons, from which hung grapes, apples, pears, and other fruits, in rich profusion, to be plucked by the children after they had taken tea. Every countenance was illuminated, and although some were "black," yet on this festive occasion all were "comely." In the evening I preached in Berg-street Chapel to a large and respectable congregation, and after service bid farewell to my Cape friends, and went on board the "Adelaide." I greatly enjoyed my visit to the Cape, and had the pleasure of meeting with nearly all our Missionaries stationed in the colony.

The Cape of Good Hope colony, originally founded by the Dutch in 1652, was in the year 1795 captured by the British arms under Sir James Craig. In 1802 it was restored to the Dutch at the peace of Amiens, and again taken by the British, under Sir Edward Baird, in 1806. By a subsequent treaty, in 1815, it was finally ceded to Great Britain by the King of the Netherlands. The Cape of Good Hope, considered in its political, commercial, and military relations, is undoubtedly deserving of great consideration. "It is," observes the author

of the History of the British Colonies, "to a maritime power, like England, a jewel beyond price." And the Duke of Wellington said that, "as a depôt for the maintenance of a military force in India, the Cape is invaluable; and as a naval station I look upon it to be still more important." But there is another, and much more important aspect, under which it ought to be viewed. It furnishes easy access to multitudes of pagans, to whom Great Britain ought to extend the blessings of the Gospel, and thus become the instrument of Africa's regeneration. Providence has not given the Cape of Good Hope to a nation pre-eminently possessing the Gospel of Christ, any more than it has bestowed upon her other colonies in connection with heathen tribes, for merely commercial or military achievements, but for a more glorious object; and if she be unfaithful in the execution of her mission of mercy, her glory will doubtless depart, and she may, as the punishment of her ingratitude and unfaithfulness, yet become the basest of kingdoms.

27th.—Sabbath. Early in the morning of yesterday, we left Table-Bay, and to-day, on doubling the Cape, we had a strong breeze and heavy sea, which prevented our holding public service. This was a great disappointment.

28th.—A heavy gale. Most of the cabins were flooded, and, towards evening, we shipped a large sea, which stove in one of our life-boats, and carried away the door of the engine-room. Had the gale continued, the probability is that the decks would have been swept, and the safety of the ship fearfully jeopardized.

April 1st.—This evening a ball of fire, of a bluish colour, was seen flickering about the masthead, for more than an hour, which the sailors regarded as the presage of approaching evil. The atmosphere, at the time, was greatly charged with electricity, and in the course of the night we had much thunder and lightning.

3d.—Sabbath,—and service on board. The day was very eventful. At 3 o'clock one of the passengers in the second-class died; and as the nature of his disease required the speedy removal of his remains from the ship, his funeral took place at

half-past 6 o'clock. The usual form of burial at sea was adopted, and the impressiveness of the scene was much enhanced by the deep shadows of the evening, and the ocean's melancholy sound. Birds of prey had for some time followed us, and were now hovering around the ship. The moment the body was committed to the deep, a tremendous wave, with its whitened crest, broke against the vessel, engulfed the corpse, and, as it "lifted up its voice on high," it said, in fearful, hollow, and thrilling accents, "The prey is mine!" A solemn impression was obviously made upon the spectators, and for a short period serious remarks followed. But in many cases that impression was evanescent; for, in the course of an hour, some parties in the saloon were "betting" as to the time we should reach Australia. On hearing this conversation, I walked up to the offending parties, and said, "Gentlemen, I am sure that no one present will be displeased by my reminding him that this is the evening of the Sabbath." The reproof was well received, and the evil at once arrested in its progress. About 8 o'clock there was an alarm of fire! The coal-sacks had, through some carelessness, become ignited, and had not the fire been at once discovered, the result would in all probability have been much more serious. As it was, the fears of some were painfully excited, and the hopes of others as to the "Adelaide" safely reaching her destination all but entirely cut off.

8th.—To-day one of the passengers caught an albatross, and on its being brought on deck it excited much interest. It was considerably larger than a goose, and measured $10\frac{1}{2}$ feet between the tips of its wings. Its awkward efforts at pedestrianism were truly ludicrous, its legs not being at all adequate to its support, and indeed incapable of keeping it erect more than half a minute at a time. Its beak, some six inches long, grooved so that one mandible fitted into the other *à la guillotine*, proved no mean weapon of defence, as some of the spectators painfully felt. Its wings were dark brown, its body beautifully white, feet lightish blue, and beak delicately yellow, with a hard hook at the end. Our medical officer took its skin, and prepared it for stuffing. These birds are the

largest of the marine species, and probably never visit land but in breeding-time. Their flight is most graceful and rapid; but they seldom move their wings, and sail within a point of the wind.

9th.—A dreadful gale came on, during the night, and the vessel could not be kept in her course, as she would steer only before the wind. The rolling was tremendous; and the overturning of boxes, the crash of glass and earthenware, the howling of the tempest, and the quivering of the ship as the large seas struck her, together with the deep darkness of the night, furnished sufficient material to excite solemn feeling in the most foolhardy. It being impossible to sleep, most of the passengers left their berths, and repaired on deck, where the awful grandeur of the scene was such as no language can describe. Few persons on board had any confidence in the vessel. In doubling the Cape she had become so leaky that it was necessary for the passengers to assist at the pumps. This they readily did. I offered my service, but it was most respectfully declined. It required some hours' hard pumping every day by the passengers to keep the water under. This state of things rendered the gale much more alarming, as it was feared the leaks might so increase by the fearful jerking and straining of the vessel as to defy the most vigorous exertions to keep her afloat. But in wrath the Lord remembered mercy. The gale abated during the day, and that which we feared was graciously prevented. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

10th.—Blessed Sabbath! The usual religious service was held in the saloon. There being a large swell from the recent gale, it was hazardous to stand; but, by keeping firmly hold of an iron pillar, I was able to preach with freedom, though many of my hearers frequently shifted their position, and had some difficulty in retaining anything like a becoming attitude. In the evening a gentleman, who professed to be "high-church," and who had during the whole voyage seized every opportunity of avowing Puseyitish notions, began to eulogise the Roman

Catholic religion, and declared that it could be most satisfactorily traced back to the Apostolic age. I replied, that he was perfectly right in what he said in relation to the antiquity of Romanism, as it could no doubt be traced to the days of the Apostles, being distinctly alluded to by the sacred writers. This elicited a most complacent smile, and some laudatory remark. I then observed, that Romanism was unquestionably that "mystery of iniquity" which the Apostle said did "already work," and was variously developing itself. In his day there was a "voluntary humility, and worshipping of angels;" by some "the word of God was adulterated, and handled deceitfully;" others sought to "make gain of godliness, teaching things which they ought not, for filthy lucre's sake;" others encouraged a vain observance of festivals, a foolish "distinction of meats," a "neglect of the body," "traditions," and "doctrines of men;" and others "loved to have the pre-eminence." These things, I remarked, constituted the elements of that corruption of Gospel truth, or, to speak in the strong but just language of English Protestant law, they formed the elements of that "damnable heresy" which the Apostle denounced in the strongest terms,—elements which were subsequently developed in the papacy. Romanism could, doubtlessly, be traced to Apostolic times,—not to the *saving truths*, but to the *destructive heresies* of those times. On hearing this unexpected statement, my "high-church" friend said, with peculiar emphasis, and certainly with more zeal than knowledge, "If you should even convince me that I have formed an erroneous opinion, I will not give it up: I am determined to adhere to it!" Of course argument was now at an end.

12th.—High-church again. The decision on the "Gorham case" being severely condemned, and a high eulogium passed upon the Bishop of Exeter, the question of baptismal regeneration very naturally became the topic of conversation. The advocate of high-church principles contended that baptismal regeneration, which the Church undoubtedly taught, was better and much safer than what was called conversion. Besides, the instantaneous conversion which some people talked

about was absurd. He had heard parties say they could tell the very day when they were converted, which was truly shocking, if not blasphemous. On hearing this, it was observed that a scriptural conversion was a change of nature, of the very same character which he said took place in baptism; and, if he were regenerated in baptism, as he professed to be, a simple reference to the church register-book would inform us of the very day when that change was effected; and so far from the knowledge of the fact shocking his feelings, he evidently referred to it with complacency, and did not care if the whole parish should know it. [A solemn pause.] Recovering himself a little, he introduced another topic; and stated that the Clergyman of Plymouth, who had been enjoining auricular confession, was a very pious man, and had been shamefully persecuted in the discharge of his duty, as confession was undoubtedly a scriptural thing; and he referred to James, as his authority. This elicited a remark, to the effect that the passage he had quoted was addressed to "the Twelve tribes scattered abroad," and enjoined the mutual confession of Christian brethren. James said, "Confess your faults one to another, and pray one for another that ye may be healed." No mention was made of any "Father-confessor," or any Priestly absolution, but simply the mutual confession of Christian brethren. [A heavy frown!] In a few minutes he tried another subject, and evidently entered upon it with considerable zest. He said he loved the Church, because it inculcated good, wholesome, moral duties, and did not, like some, teach men to look for spiritual manifestations, commonly called experience, and sanctification, and other things of the same fanatical nature. In answer to this it was said, the enunciation of such sentiments by him was truly astonishing, seeing that when he went to church he constantly asked for those very things he now reprobated as fanatical, when he prayed, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy name;" for that prayer included spiritual manifestation—experience and sanctification—in its highest form. [A deep groan,

followed by a nervous attempt to whistle.] Not yet satisfied with his efforts, he introduced another topic. He said that the Scriptures were undoubtedly good, as far as they went, but they required the light of tradition to make them clear and perfect, and he was glad that a party in the English church had been raised up to give tradition its proper place. In reply to this undisguised popery, it was not only stated that the law had been made of none effect by tradition, and that it was sinful either to add to or take away from the word of God, but that no dependence could be placed on the correctness of tradition. That this was evident from the manner in which our Lord's words respecting a disciple had in a few years been corrupted:—"Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him he shall not die; but, if I will that he tarry till I come, what is that to thee?" Here tradition, in a few years, and amongst brethren, completely altered the sense of our Lord's words: and no marvel that it has done so in other matters, in the course of centuries, and amongst parties whose love of truth was certainly not greater than that of the brethren referred to. His only reply to this was a most emphatic hem! He now left the saloon to have "a mouthful of fresh air."

13th.—To-day we were in latitude $44^{\circ} 26'$ South, and longitude $80^{\circ} 45'$ East; and the wind being from the south, the weather was so cold that the passengers were obliged to have recourse to their winter clothing. The ocean's swell was truly terrific, but a most interesting sight to all who could look upon it without fear. "The sea is His, and He made it." Never before had I seen such beauty in that passage as was now presented to the mind.

14th.—"Uncle Tom's Cabin" having been read by nearly every passenger in the saloon, it became the subject of very general remark. Some simply approved of the book; others enthusiastically admired it; whilst others condemned it in the strongest terms. This originated a lively discussion on the subject of slavery, manifestly disagreeable to an American citizen who was present; for when it was said that Negroes in

a state of slavery had no motive to work, he replied with considerable warmth, "Then I would put a motive into them." This allusion was too obvious to be mistaken, and roused so much of the English spirit that America came in for a most tremendous castigation. The scriptural aspect of the question of slavery being alluded to, my opinion was asked on the subject. I replied, that when Christianity was introduced into the world it found a large portion of its inhabitants in a state of slavery, and it did not abrogate the practice, or directly interfere with it, because it gave no plans of civil government, nor systems of political regulation, but taught men duties suitable to the circumstances in which it found them. It taught all men justice, mercy, brotherly kindness, and charity, and left those great principles gradually to work that melioration in the civil states and relations of society in which all would be interested. Just in proportion as those great principles had been acknowledged and acted upon in any community or nation, slavery had disappeared. The Gospel, in its spirit and tendency, antagonized every form of injustice and oppression, and would ultimately melt or break the fetters from every hapless captive. This it would undoubtedly effect ere long, even in America, in spite of the raging passion and Lynch-law of the Southern States of that great country. The feet of the American citizen, which had been, during the conversation, on a level with his head, were now suddenly brought from their elevated position, and employed with much despatch in conveying his person out of the saloon.

17th.—The return of the Sabbath was very grateful, and the attendance on the public service very encouraging; but no sooner had I pronounced the benediction than, as usual, worldly affairs were introduced. "Out of the abundance of the heart the mouth speaketh," and therefore sheep-runs, gold-fields, provision prices, and realised fortunes became the topics of conversation. I endeavoured to check this by referring to other and more suitable subjects, when one gentleman said that, in his opinion, true religion consisted in the exercise of a real catholic spirit; another said, that he had been educated in

the belief that doing good to the poor was the true essence of religion; whilst a third declared that it was to be attentive to the forms of the Church; and, as for his part, when alone in the wilds of Australia, on the Sabbath-day, he always read the Church-service; and although he did occasionally utter an oath, and use what might be called profane language, his heart was all right, and he thought he stood as good a chance of getting to heaven as the most of men. "The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned."

20th.—At a party this evening in the saloon, several "toasts were drank," a few remarkable phases of worldly character developed, and some very comic scenes witnessed. The vessel rolled tremendously, which not only upset decanters, glasses, and stools, but so unceremoniously interfered with the person of one of the speakers, as to throw him into the most grotesque and harlequin attitudes. His eloquence, too, was sadly marred by some crying out, "Hold on, old fellow!" others exclaiming, "Well done, old boy; begin again!" He did so, and as his words, at intervals, were prematurely jerked out in clusters by the wayward motions of the uncourteous vessel, the scene became one of the most ludicrous that ever entered the conception of even a Cruikshank.

24th.—*Sabbath.* Early in the morning we "sighted land." The effect was most remarkable. Many of the passengers had hardly hoped, after their various causes of alarm and anxiety, ever to see Australia; and now that it was just below the lee-bow, they yielded to a gush of joyous feeling, and appeared like as many children leaving school for their holidays. Haggard countenances were lighted up, and became radiant with joy; the lame and lazy appeared on deck, moving about with the greatest agility, and arrayed in their best attire; mutual congratulations were exchanged, and hands ardently locked in each other which had never previously come in contact. Mothers caressed their babies with increased ardour, and in their ecstasy held them up to see the golden land. Some evinced boisterous excitement, and sundry hysterical phases; others silently gazed

with tears in their eyes, as they thought of the wide waste of waters which rolled between them and beloved ones; and others, filled with gratitude to Him who sitteth above the water-floods, audibly blessed the name of the Lord. To one gentleman I observed, that before he placed his foot upon his adopted country I would refer him to a passage of Scripture by which I hoped he would regulate his conduct. It was this: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." He expressed his obligation for my kindness at that important moment, wrote the text in his pocket-book, and said, by the grace of God he would attend to it. To another, who had left a good position in England, with the view of speedily realising a large fortune, I observed, that before he stepped upon the land of gold it would be well for him to put down in his note-book a certain text of Scripture, and allow it to influence him in all his future proceedings. The passage was this: "They that will be rich fall into temptation and a snare." He manifestly felt the keen point of Divine truth, and quailed under it; but, nevertheless, said he was obliged for the kind interest I took in his affairs. To another, whose worldly character had appeared very prominently during the voyage, I preferred a request, that before he entered upon the acquisition of Australian gold, he would solemnly consider our Lord's momentous question, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" and to think of that question every day, that it might exert its due weight and influence upon him. He appeared to feel the force of what I said, and gracefully bowed, but made no reply.

We entered King George's Sound, a most capacious and beautiful harbour, and came to anchor about 10 o'clock. The confusion on board, necessarily connected with the arrival of a Mail steamer, prevented our having the usual morning service in the saloon; but, on my application to the Captain, he readily permitted it to be held in the evening. The attendance, however, was not large; but the season I trust was one of profit, whilst I endeavoured to impress upon the passengers the im-

portance of exalting Christ among the heathen, and of doing everything in his name, and for his glory, in the land which the Lord their God was about to give them.

During the voyage, chiefly through the Christian kindness of Mrs. and Miss C——, two most discreet and interesting Scotch ladies, I had been able frequently on the week-evenings to hold a religious service in the ladies' saloon, which several persons gratefully attended.

CHAPTER IV.

AUSTRALIA—Swan-River—Aborigines—Funeral in the wilderness—Departure—Kangaroo-Island—Arrival in South Australia—Visit to Adelaide—Departure—Hobson's Bay—Arrival in Melbourne—Visit to St. Kilda—Brighton, and Geelong—Departure—Squatters and Diggers—Arrival in Sydney.

“AUSTRALIA is an island of extraordinary magnitude, forming the chief of a group lying off the southern coast of Asia, and collectively termed Australasia. Next to the great continents composing the four quarters of the globe, it is the largest mass of land of which we have any acquaintance.” Its length from east to west is 2,227 miles, and its breadth from north to south 1,680 miles. Its area is estimated at 2,690,810 square miles, and the coast line at nearly 8,000 nautical miles. It lies between 9° and 38° of South latitude; and 112° and 153° East longitude. This island continent was discovered by the Dutch, in 1616, and from them it received the name of New Holland, which is now generally disused. “The Dutch having done little more than merely point out the island, it was afterwards visited and more carefully examined by several English navigators,

and, among those, by the celebrated Captain Cook, who bestowed upon its eastern coast the name of New South Wales. Its distance from Great Britain is 16,000 miles, by ship's course. It has a few islands near its shores; and one of larger dimensions on the south, called Tasmania, or Van Diemen's Land, from which it is separated by a channel named Bass's Strait."

Australia contains four British colonies—New South Wales, Victoria, South Australia, and Western Australia. King George's Sound is in the latter colony, which, according to Martin, contains an area of 1,000,000 square miles, or more than eight times the size of the United Kingdom of England, Wales, Scotland, and Ireland. Perth, its capital, situated near Swan River, is 300 miles distant from King George's Sound. This colony was begun in 1829, and the first settlers were subjected to many hardships. They were landed on the beach, in mid-winter, in the neighbourhood of a bare limestone rock; and the country around was devoid of agricultural or pastoral capabilities, but filled with hostile savages. "Several ships were dashed to pieces on the beach, which was crowded with masses of human beings,—families with infant children, ladies, civil officers, sailors, soldiers, and farmers; while blood and cart horses, milch-cows, prize bulls, sheep, goats, poultry, pigs, pianofortes, ploughs, mills, barouches, casks, furniture, bedding, tools, and seed-corn lay heaped together, drenched with torrents of rain. The confusion was complete: the leaders of the enterprise were equally at a loss with the settlers to know what to do or advise. Some demanded to be led to their lands for which they had agreed; others gave way to despair: servants attacked the spirit-casks, and masters followed their example." Such was the unpropitious commencement of the colony of Western Australia, or, as it is sometimes called, Swan-River; and although it has not made the same rapid progress as the other Australian colonies, having only 5,000 white population, it nevertheless contains the elements of great wealth, and is no doubt destined to become a prosperous and mighty country. Its climate is of acknowledged salubrity, and is not subject to the droughts

which prevail on the eastern coast: and though its soil is various, and some of it very poor, the colony, nevertheless, contains large tracts of rich land, which would yield good crops of grain; and the vine, olive, and tobacco thrive luxuriantly where cultivated. Its forests, filled with valuable woods, are inexhaustible. "There is a forest of the jarrah, or mahogany, at a distance of 18 miles from Perth, and 20 from the sea, extending over a tract of at least 300 miles from north to south, with a known width of 30 miles from east to west. The trees are very fine; and it has been computed that this forest alone contains sufficient of this invaluable timber to build so many line-of-battle ships, reckoning the largest amount of timber ever required for a ship as the average, that 20,000 navies equal to all those of Europe, might be constructed from this single forest." Valuable sandal-wood also abounds, which is being exported to China, with great advantage. Its minerals are supposed to be very abundant and valuable. Iron abounds, and copper, silver, lead, and coal of excellent quality have recently been found. Other sources of wealth will no doubt be discovered as the colony progresses; and its proximity to India and China will tell favourably upon its commercial interests.

26th.—Went on shore, and the moment I stepped on the beach a native solicited alms. He made several gesticulations, and then, pointing to his mouth to indicate that he was hungry, said, "White money." Formerly the natives preferred "brown money," because it was larger; but now, understanding its relative value, they always at first ask for white money. Soon afterwards I met five other natives, all females, and most inveterate beggars. When one said, "You be good man," and then asked for "white money," which she further described by saying "Sixpence," I stated that I had no sixpence; but she evidently did not believe me, and persisted in asking for sixpence. I then said, "You call me a good man; and a good man does not lie." "Good man not lie!" said another, who spoke English pretty well; "but if good man have no sixpence, good man have bigger white money!" This I admitted, but

said I did not think it right to give them any big white money, as I was afraid they would spend it in rum. They were clad in kangaroo skins, and covered with filth. Some of them were besmeared with grease and red clay; and others streaked with some white substance on their faces and other parts of their bodies, giving them a most revolting and even hideous appearance. They had probably never been washed! The odour arising from them was such that, though my olfactory nerves were not very acute, I found it necessary for my own comfort to keep well to the windward. I had never previously seen such degraded and loathsome specimens of human nature; and yet they are redeemed, and the Word and the Spirit can cause even such dry bones to live.

Albany, the name of the town, consists of straggling houses, built without order, very near the beach; and it is said to contain about 300 inhabitants. Finding that the people were without a Minister of any kind, the Archdeacon, who is the Incumbent, having been from home three months, I preached to them in the evening, and hope that my labour was not in vain in the Lord. During the day I walked some miles into the country. The land is not rich, nor suitable for grazing; but much of it might nevertheless be rendered productive, if properly tilled. I found an extraordinary variety of beautiful heaths and ferns; numberless wild-flowers of exquisite loveliness; and the gum and grass trees scattered through the wilderness in great profusion. A party from the "Adelaide" penetrated the forest for many miles, in hope of meeting with the kangaroo, but did not succeed; and in the evening returned, bringing with them a large number of parrots, paroquets, and other birds of splendid plumage, which they had wantonly shot. I could see a legitimate reason for shooting birds, should they be required for food, be destructive to property, or should the naturalist need them for the promotion of science; but I could see nothing but wanton cruelty in that destruction of so many beautiful birds which was this day effected.

27th.—Yesterday one of our second-class passengers, a young

man from Scotland, died suddenly. I saw him a short time before his death, and found him much alarmed about his soul. After explaining to him the way of salvation, and commending his soul to God in prayer, I left him in great agony, apparently penitent for his sins, and looking for salvation through the atonement of our Lord Jesus Christ. This afternoon his remains were interred in the wilderness. Several of the passengers were present on the occasion; and whilst I officiated, the peculiar calmness of the day, the wildness of the scene around, and the stillness of the desert, only broken by the accents of my voice, rendered the season exceedingly impressive. "In the midst of life we are in death." In the evening I again preached to the people on shore, and had a much larger attendance than that of the previous evening. On returning to the ship, I heard the frogs in concert, and could not have conceived such creatures capable of emitting so many loud, musical, and even harmonious sounds, had I not been permitted to hear them.

28th.—This morning I received from shore an anonymous note, enclosing two sovereigns, to be applied to the Missionary cause. It appears that the heart of the writer had been graciously moved by the sermon of the previous evening, and this was one of the results. In the afternoon we left for Adelaide.

30th.—In passing to-day through the great Australian bight, I was forcibly reminded of the Bay of Biscay, and thought it likely to be as greatly dreaded in turbulent weather as that boisterous sea undoubtedly is. The rolling of the vessel was terrific.

May 4th.—We passed Althorp Island on the left, and Kangaroo Island on the right, as we entered the Gulf St. Vincent. The latter island received its name from the number of kangaroos found upon it at the time of its discovery by Flinders, who, with his party, in a single day killed thirty-one; and a deserter from a ship, who had been on the island twenty years, informed Mr. Leigh that so numerous were they at the period of his arrival, that himself and another deserter, with

the aid of two dogs, killed 800 of these beautiful animals in one month. At noon we came to anchor off Port Adelaide, and had some difficulty in getting on shore. Only two boats came to the ship, and each passenger had to pay ten shillings for the privilege of being landed. Nor did the boatmen appear to care whether or not we availed ourselves of their services.

5th.—This morning, with the exception of four men, all our sailors refused to work, and wished to leave the ship; their alleged cause being the leaky state of the vessel,—but their real cause, doubtless, the attractions of the gold-fields. The Captain reasoned with them, and offered to double their wages, —but in vain. He then had the ringleaders taken before the Magistrate, who sent them to prison, to be kept at hard-labour thirty days. The others, being assured that they should receive their discharge at Sydney, with but one exception returned to their duty. By this untoward event a whole day was lost.

I went on shore, and was met by the Rev. Messrs. Draper and Hull, who gave me a most hearty welcome. We immediately started for Adelaide, seven miles distant, and I was much pleased with my ride on the top of an omnibus. The road from Port Adelaide to the city is macadamized, and quite level, but is soon to be superseded by a railway: the land on either side is generally rich, and, when properly cultivated, must yield an abundant increase. On entering Adelaide, we found the city in a state of great excitement, the result of a contested election for a member of the Legislative Council. Two candidates of opposite political principles were in the field; and the great question influencing the electors was, the State support of religion. One of the candidates was favourable to that support, the other was directly opposed to it; and, after a fierce contest, in which banners were torn to shreds, and many electioneering tricks practised, the former candidate was returned by a large majority.

In the evening I preached in Pirie-street Wesleyan Chapel; and, although it was not the regular evening for service, yet,

after about two hours' notice, we had a both large and respectable congregation. After service I was accosted by several persons who had previously been under my pastoral care in England; and deep emotion was excited, and many tears shed, as they detailed scenes of joy or sorrow through which they had passed since their departure from their native land.

6th.—I walked through the city, and examined its various streets, which are wide, and cross each other at right angles. The plan, including both South and North Adelaide, is well arranged; and, when filled up, will form a most beautiful city, with the river Torrens flowing through it, and surrounded by a magnificent park. At present, however, it is but a skeleton, containing not more than 14,000 inhabitants; and, although it has several good buildings, amongst which may be mentioned, as one of the best, the Pirie-street Chapel, yet all the rules of architecture have been entirely disregarded in some of the erections: and the extensive scale on which it is laid out, and the ample provision thus made for the accommodation of a much larger population than it possesses at present, or is likely to possess for several years, give it a very straggling appearance; but this fault, if it be one, is on the right side, and the plentiful circulation of fresh air thus secured must be very conducive to the health of its inhabitants. The portion of the city on the south side of the river comprises 700 acres, and is nearly level: that on the north side 342 acres, and is elevated, so as to afford a fine view of the country—embracing, to the eastward, the darkly-wooded valley of the river, and the peaks and elevations of the Mount Lofty range, with the lighter wooded country at its base; and, to the westward, commanding the whole extent of the Adelaide plains. The southern portion, however, is the most built upon, and is the established commercial division of the city. It also contains the Government-House, and all the public buildings and offices. It is not yet seventeen years since the first settlers reached the shores of Gulf St. Vincent, not knowing where to locate themselves. The territory on which they landed had never before been trodden by a white man.

It was the abode of the kangaroo and the emu, and roamed over by tribes of wandering savages in quest of food; but the wilderness and solitary place have become glad, and Adelaide is now a flourishing city, possessed of the rights and responsibilities attaching to ecclesiastical and corporate power, and supporting four newspapers. The mud and water, however, in its streets during the rainy season, and the absence of lamps, render travelling about the city, especially at night, exceedingly irksome, and not without danger. I was told that some time ago an ox had been drowned in one of the streets, and that in another a waggon had been nearly engulfed. "Round the city, in various directions, are scattered villages with from 50 to 200 or 300 inhabitants, and bearing names familiar enough,—such as Kensington, Islington, Walkerville, Hindmarsh, Bowden, Prospect, and Theberton. The inhabitants of the capital have already their bathing-places and marine villas, in Glenelg and Brighton, described as beautifully situated on the shore of the gulf, with a pleasant range of sea-beach."

The Colony of South Australia, of which Adelaide is the capital, comprises an area of 300,000 square miles, or 192,000,000 acres,—being more than double the dimensions of the British Isles. Of this territory the greater part is, if not totally unexplored, at least very imperfectly known. It is not a mountainous district, though it has a sufficiency of hills and other inequalities of surface to redeem it from the character of flat monotony. The highest summits rise slightly above 3,000 feet from the sea-level. The general character of the country, unless on the great alluvial plains, which are the surface-riches of the district, is that of gently undulating ground, with forest-glades and clumps. A large quantity of land is said to be ready for the plough, without the necessity of clearing it either of forest or of the fern-root, which gives so much trouble in many parts of New-Zealand. One authority mentions that there are thousands of acres broken up, from which not a single tree required to be removed. The fertility of many parts for arable purposes, the adaptation of large tracts for sheep pasture, the abundance of mineral wealth, and the salubrity

of the climate, are all admitted on the best evidence. We possess less satisfactory accounts respecting springs and water-courses. The white population in 1849 was 50,000, but has greatly increased, and the country will doubtlessly become very prosperous and attractive.

7th.—After spending two days on shore, and receiving the distinguished hospitality and kind attention of my reverend brethren, I returned to the ship, expecting to sail in the evening. One of her passengers, who had come out to Adelaide with the view of settling there, was so disgusted with the place that he determined to proceed to Sydney. Being a very fashionable gentleman, who had been accustomed to receive considerable homage, he could not endure a place in which he had been subjected to the deep degradation of carrying his own carpet-bag, neither could he brook the insulting freedom of what he called the “low snobs” of the place. One of that class, having said something to displease him, and having received a lecture on deferential behaviour to his superiors, at once said in reply, “You may keep your dignity, and I will keep my blue shirt; and we shall see which will wear the best and longest in this country.”

8th.—*Sabbath*; and we sailed for Melbourne. We had service as usual, in the saloon; but I found it very difficult to engage the attention of the passengers,—the land of gold being manifestly the all-absorbing subject, and laying up treasure on earth a much more interesting concern than laying up treasure in heaven. In the evening, we had the finest sunset I ever witnessed. All the hues of the rainbow, delicately blended like dissolving views, were spread over the heavens; and on the horizon there was the appearance of clumps and rows of trees; houses of various forms and sizes; animals of different species; and cannon mounted, apparently ready for action. All these things were most distinctly defined, and seen by many persons. The atmosphere, at the time, was remarkably clear; and no sooner had the “sun gone down” than the stars became visible.

10th.—Early this morning we sighted the colony of Victoria; and as most of the passengers were to leave the vessel here, their joy on the occasion was unbounded, and showed itself in

various frolics. Some, like so many schoolboys, chased each other along the deck, shouted, leaped, and seemed nearly frantic. Nor was this confined to young men in the heyday of life; but men of years, whose grey hairs might have guaranteed more control, were seen throwing up their hats, and attempting practical jokes of the most unmeaning character, and puns such as mortals had never previously heard. Most of them, if not all, saw a splendid fortune in the distance, which they hoped soon to realise, and return to England; but in many cases the bright vision will vanish, and they will see the land of their fathers no more.

As I was about to leave the "Adelaide," I could not part with my fellow-passengers without considerable feeling. We had been associated during a protracted and perilous voyage, and although some had avowed principles I could not receive, and indulged in practices I did not approve, I nevertheless entertained kindly feelings towards all, and earnestly prayed that after the voyage of life had been accomplished we might meet again in a happier world, where there shall be "no more sea," "neither shall there be any more pain, for the former things" will have "passed away."

11th.—Entered the bay of Port Phillip. The entrance is scarcely two miles in width, and, from its numerous and powerful eddies and whirlpools, it forcibly reminded me of "Hurl-gates," near New-York. The haven is most capacious, having a breadth varying from 20 to 60 miles, and including an area of not less than 875 square miles of water, capable of holding in perfect safety the largest fleet of ships that ever went to sea. The principal features which, on entering, attract the attention of the voyager, are Arthur's-Seat, Station-Peak, and a bluff in the north-east, called Dandonong. The Saltwater River, the Yarra-Yarra, the Barwon, the Moorabool, the Werribee, and the Little River, all fall into this magnificent bay. We came to anchor at 5 o'clock, off Williamstown, whose early pretensions have been so effectually overshadowed by its powerful neighbour. It nevertheless possesses great natural advantages. Situated at the head of the harbour of Port

Phillip, with firm anchorage, a beach admirably adapted for the construction of piers and wharfs, and a considerable extent of level land washed on three sides by the sea, it is only reasonable to suppose that Williamstown will eventually become an important place, as its disadvantage, the want of water, is capable of being remedied. Soon after coming to anchor, a boat came off, and I availed myself of the opportunity of landing. It was quite dark when we reached the shore; and, as I was anxious to get forward to Melbourne, two miles and a half distant, I wished to engage a return cab that I met with; but when the driver refused to take me for less than 50s., I determined to walk. I did so; and, after plunging into sundry bogs, and walking into many a deep pool, I reached the Wesleyan Mission-House in Collins-street about 8 o'clock, thoroughly tired, and covered with mud. Undoubtedly my entrance into Melbourne would have been different had my friends known of my arrival. On my speaking of the attempt of the cabman to impose upon a stranger, I was assured that the sum he asked was not exorbitant, as the cost of keeping a horse was great, oats being 22s. per bushel, and hay £40 per ton! Several friends came to the Mission-House to congratulate me on my safe arrival, among whom were a man and his wife who professed to have been brought to God in connection with my ministry, when I was stationed at Leeds.

12th.—After an early breakfast, the Rev. W. Butters drove me through the city and its suburbs, showing me everything calculated to interest a stranger. The city stands upon undulating ground, favourable for draining, and from various points commands an extensive view of the splendid bay and the rich surrounding country. Many of its streets are wide, crossing each other at right angles, and a few are macadamized; but most of them, in wet weather, are covered with liquid mud of a frightful depth. This inconvenience, however, is capable of being remedied, and will doubtless soon be so.

In January, 1838, Melbourne consisted of a nucleus of huts, embowered in the forest foliage, and had much the appearance of an Indian village. Two wooden houses served the purpose

of inns for the settlers who frequented the place. A small square wooden building, with an old ship's bell suspended from a tree, was used as a place of worship by various religious denominations; two or three so-called shops formed emporiums for the sale of every description of useful articles. The flesh of the kangaroo and varieties of wild-fowl was abundantly used, —for fresh mutton was still scarce, and beef seldom seen; and a manuscript newspaper was the organ of public opinion in the new colony. The progress of Melbourne during the ensuing six months was extraordinary. Brick buildings, some even of two or three stories high, were numerous; the inns were transformed into handsome and convenient hotels; the lines of streets had been cleared, marked, and were in some parts under a process of partial macadamization; many shops, warehouses, and agencies had been established; the population had quadrupled; branches of two Sydney banks were in active operation; and, in October, the "Port Phillip Gazette" was issued from the printing-office of Melbourne. The rapid growth of the capital received, in the years 1841-2, a severe but temporary check. Its subsequent progress, though less speedy, was steady; and, in 1850, it was said, "Melbourne would do no discredit to a province of far older establishment and more developed resources." Since 1850, the discovery of gold in Victoria having attracted to its shores multitudes of people, I found the population of its capital, including the immediate suburbs, estimated at not less than 80,000, of whom, however, 8,000 were living in tents, in and about the city. The public buildings of Melbourne, though necessarily not very numerous, are of a respectable and even superior class. The different places of worship—belonging to the Episcopalians, Presbyterians, Roman Catholics, Independents, Baptists, and Wesleyans—are substantial edifices, and both externally and internally respectable in their appearance. Some beautiful private houses have been built; and many of the shops in the principal streets would be no disgrace to any of the fashionable places of business in London. The material formerly used for building in Melbourne was generally wood; it is now brick,

and not a few of the better class of houses of this material are stuccoed. But, as several kinds of stone have recently been discovered in the neighbourhood, there seems to be a growing disposition to make use of this more durable material, especially for buildings of any pretensions. There is a substantial and beautiful stone bridge across the Yarra-Yarra river: it is a single arch, of 150 feet span and 30 feet in width, and connects North and South Melbourne. The country immediately around the city, on both sides of the river, is thinly wooded; but the wood being generally lofty gum trees, and much of it of a very ornamental character, reminded me of the best park scenery of the mother country. The resources of the colony are such that Melbourne will no doubt continue to advance, and when it shall have a canal from the bay, and suitable docks for its shipping, it will probably become the London of the southern hemisphere.

13th.—Took breakfast this morning at the “Wesleyan Immigrants’ Home,” and met with parties from Nova Scotia, the West Indies, Ireland, and most of the counties of England. They presented me with a kind congratulatory Address, and gave me a hearty welcome. The building is beautifully situated in one of the most elevated and healthy parts of the city. It contains one large dining-room, which is also used as a place of worship; one sleeping-room for single men, with an adjoining dressing-room; one room for single females; seven rooms for families; two rooms for those who may be sick, one for males and one for females; a large store for immigrants’ luggage, and various other appendages. The building cost £4,000, of which sum £1,000 has been received from the Government, and the rest contributed by the Wesleyans and their friends. The “Home” will accommodate 150 persons, and is generally full. It was opened on December 6th, 1852, and in five months it had afforded shelter to 1,026 persons. It is not intended to pauperize the Wesleyan immigrants; but to afford them a comfortable home at the lowest possible charge, and to secure for them pastoral oversight and direction. The “Rules and Regulations” are excellent. [*Note A.*]

Although the "Home" is intended for Wesleyans, yet other parties, of good moral character, who will observe the rules of the institution, are accommodated when there is room; and hence it had received up to this date 468 Wesleyans, 374 Episcopalians, 76 Independents, 61 Presbyterians, 33 Baptists, 8 Lutherans, 4 Roman Catholics, and 2 Jews.

The expense is less than one-half of the amount which would be charged at any respectable boarding-house in the city; and as the object of the Committee is to afford a comfortable home to immigrants on their arrival, until they have time to look about them and make some definite arrangement, they are anxious that no immigrant should remain longer than ten days, unless in some excepted cases, and that the establishment should be of the most extensive benefit to Wesleyan arrivals. The position of immigrants, on their arrival, is in many cases distressing. At a public meeting in the city a gentleman said, "Multitudes are daily arriving, and what is their reception? In many instances it is truly sad. They are landed in mud,—crammed to suffocation in uncomfortable abodes. Many without shelter, without friends, and without money, find nothing before them but an early grave. They bring with them the savings of many years, but in a few days they are penniless; and often is seen the poor immigrant's funeral, without a single mourner following him to the tomb." A gentleman, one wet and stormy evening last week, on leaving his place of business, found a woman leaning for support against the door-post of his office, pale, dispirited, and sick. He asked her husband, who was with her, whether she was not very ill, and was told that she was so indeed. "We are new arrivals, Sir," was the sad tale, "and have just come on shore. We have been hunting for quarters all over the town, without success: it is fast getting dark, and I fear we shall not be able to get them. Our little boy is now sitting on our luggage at the wharf, trying to take care of it. My wife is very ill; and what with the fret, and bustle, and exertion, I am afraid that she is about to be prematurely confined here in the open street." The gentleman, being a benevolent man, obtained shelter for the unhappy

strangers. At a public meeting, a few days ago, one of the speakers said, "Melbourne is a city of board-and-lodging houses. Nobody feels at home, and all hospitality may be said to have ceased. Friends may call upon us, but we can afford them no home. Men of the highest respectability arrive, and they must lie down on the floor, and be thankful even for that." Many of the newly-arrived immigrants, finding themselves unable to cope with the difficulties, get into a deep desponding state of mind, and the moment disease visits them, it generally assumes a typhoid form. In many cases the disease is more of the mind than the body, and the result is truly melancholy. One evening, about 2,000 men, women, and children were landed from the bay. Darkness soon enveloped them, and, with but few exceptions, they had to sleep upon their luggage at the wharf during a wet and most uncomfortable night. Occurrences like these led the Wesleyans to provide an Immigrants' Home, an example which was soon followed by the city; and, to the honour of the people of Melbourne, they have prepared an Establishment, at an immense cost, to afford accommodation to those immigrants who may require it on their arrival at this port, and in other respects have exerted themselves to meet the wants of helpless strangers.

14th.—This morning I met a number of office-bearers and friends of the Wesleyan church at the Immigrants' Home. A substantial breakfast was prepared by Mr. Courtenay, the indefatigable governor of the establishment; and notwithstanding the torrents of rain which descended, about 100 persons sat down to the repast. After the cloth was removed, and family worship had been attended to, the Rev. W. Butters took the chair, and Edward S. Parker, Esq., J.P., one of the oldest office-bearers of the Wesleyan church in the colony, presented me with the following Address:—

"To the Rev. R. Young, Deputation from the British Wesleyan Conference to the Australian Missions.

"WE, the undersigned office-bearers, members, and friends of the Wesleyan Society in the Melbourne and Collingwood

Circuits, desire to thank you for the great pleasure you have afforded us in meeting us this morning. We embrace this opportunity to express our thanksgiving to Almighty God, that, after a tedious and perilous voyage, you have been brought in health and safety to this 'land of our adoption.' We rejoice to see you personally, and especially to receive you as the representative of the venerable British Wesleyan Conference. In the most distinct and explicit manner we desire to assure you of our unabated attachment to the doctrine and discipline of Wesleyan Methodism; and of our fervent wish that the Church of our fathers may, through its admirable economy and institutions, exert a powerful influence upon our rapidly-increasing population, and be characterized by the vitality and success which have distinguished it in our 'fatherland.' The recent discovery of our gold-fields, and the consequent unparalleled influx of population, have placed us as a community in an important and extremely peculiar position, while the excitement and social disorganization which have resulted from these causes have exerted an unfavourable influence upon the spirituality of the churches in this colony. We have endeavoured to meet the exigencies of the times, but have seriously felt the want of more Ministerial aid. We, however, rejoice in the hope that the increased help afforded us by the arrival of the Rev. Messrs. Harding and Hart, and the expected arrival of other Ministers, will enable us to extend and consolidate our operations. We tender, through you, our thanks to the Committee and Conference for the appointment of a Deputation to these Colonies. We regard your mission as of the highest importance to our infant churches, and assure you of our general desire to co-operate with you in laying the foundation of a church, which, by the blessing of God, may be the means of the conversion of multitudes. To the utmost of our ability we are prepared to devote the means which Providence may place at our disposal to the support and extension of His cause, and to engage in vigorous and timely efforts in promoting the interests of that section of the Church with which it is our privilege and honour to be united. We pray that your mission to these

shores may be eminently successful; that you may be preserved in safety in your journeyings; that you may be restored in health to your family, and may be spared long to labour honourably and usefully in the vineyard of the Lord;—and that, when ‘full of days,’ you may be translated from earth to heaven.”

The speeches which followed my reply to this truly Christian and constitutional Address were full of high principle and gracious feeling, reminding me of the hallowed strains of some of the Centenary Meetings.

15th.—Preached twice in the Wesleyan Chapel, Collins-street. It will seat 1,000 persons, and although the day was wet more attended than could gain admittance. At both services three-fourths of the hearers, at least, were interesting young men, destined, no doubt, to exert a powerful influence upon this rising country, and should, on that account, as well as on account of their spiritual and eternal benefit, receive suitable pastoral attention. The word was manifestly with power, and I had hope that the result would be seen after many days. At the conclusion of each service I received many congratulations: some from parties who had, in different parts of England, been under my pastoral care; and others from individuals who had, in the West Indies and Nova Scotia, attended my ministry. In many cases the meeting was deeply affecting, especially where spiritual loss had been felt, or where a family circle had been broken by death. Nor was the emotion less powerful when, in the fulness of their heart, some recognised me as the humble individual who, in the great condescension of God, had been, years before, the instrument of leading them to the foot of the Cross, and to the enjoyment of salvation. “Neither is he that planteth anything, nor he that watereth, but God who giveth the increase.”

16th.—I inspected several plots of land granted by the Government, or given by private individuals, as sites for chapels, school-houses, and Ministers’ residences, and was more than astonished at the prompt measures taken to establish

Methodism throughout the colony. Much credit is due to the Rev. W. Butters for his persevering attention to these matters, and for the skill with which he has conducted all the necessary negotiations.

In the evening, the Missionary Meeting was held in Collins-street Chapel. The attendance was good; the spirit equal to anything I had seen in England; and the proceeds more than four times the amount of any previous anniversary.

17th.—Waited this morning upon His Excellency the Governor, and met with a most friendly reception. His Excellency made sundry inquiries about our Missionary operations in different parts of the world, and was pleased to pass a very high encomium upon our Body in this colony, and to notice with special approbation the conduct of our members at the “diggings.” In the course of the day two Clergymen of the Episcopal Church called upon me, and were not ashamed to state that they had received their first spiritual good amongst the Wesleyans. They both expressed their great respect for our Body, and gave me as hearty a welcome to Australia as they could have done had they still been in connection with the Wesleyans. They are truly evangelical Ministers, labouring in the word and doctrine with good effect. I was greatly pleased with their spirit; and certainly they appeared to great advantage when placed in contrast with other Clergymen, who appear to “forget the rock whence they were hewn,” and employ various stratagems in order that their new associates may forget also.

In the evening I met a party of friends, and afterwards attended an excellent Missionary Meeting at Collingwood. Mr. Cocker took the chair, and spoke with much propriety and power. A Lutheran Minister was on the platform, and addressed the meeting with happy effect, and especially when he, with great catholicity of feeling, spoke of the benefit his country had received through the agency the Wesleyan Society had for some years employed at Winnenden and its neighbourhood. The meeting was well attended, and the collection

exceedingly liberal, being six times the amount of that of the previous year.

18th.—Preached in Melbourne; after which a special prayer-meeting was held, to intercede with God that great success might attend my mission to Australia. The earnest prayers offered, the fine spirit evinced, and the gracious influence felt, were of the most encouraging character.

19th.—The ladies connected with the Wesleyan church and congregation in this city, not having been invited to the breakfast given to me on the 14th, felt disappointed, and determined to have a tea-meeting, that they also might evince the pleasure they felt at my arrival, and the interest they took in my important mission to the country. Their object was accomplished this evening in the very best style. Not fewer than 600 persons sat down to tea; the tables were arranged in such a way as to accommodate the whole assembly without the slightest inconvenience, and there was no necessity for their being removed when the speaking commenced. The choir mustered in good force, and gave the audience such a musical treat as delighted the whole assembly. Mr. Butters took the chair, and, after a few appropriate remarks, several gentlemen addressed the meeting; and having described the spiritual wants of Victoria, the following resolution was unanimously adopted: "That this Meeting, impressed with the necessity of procuring a large increase of Ministerial assistance to carry on the work of the Lord, in connection with the Wesleyan church in this colony, requests the Rev. Robert Young to write by the 'Harbinger' to the Missionary Committee, to send out to our help six Ministers; and the Meeting pledges itself to contribute £600 towards defraying the expenses of their passage." In a few minutes, amidst the outburst of genuine Methodistical feeling, the entire amount was raised. A gentleman present, who had, as a very poor man, been brought to God, in the Queen-street Circuit, London, during my first appointment to the metropolis, described the interesting particulars of his conversion; and, after detailing his subsequent history, said, that one part of the "diggings" with which he was connected was so destitute

of Ministerial help, that he would give another £100 to defray the expenses of a Minister from England to be placed there: and on handing me a cheque for that amount, he said, with deep emotion, "O, Sir, when you found me in London, no person would trust me for a joint of meat; but now my banker will trust me for thousands of pounds." The meeting, I believe, gave general satisfaction, and was certainly indicative of the firm hold which Methodism has on the people of Melbourne. Thus did the ladies, as usual, bear away the palm; and, with their tea, thoroughly outdo the gentlemen, with their breakfast.

20th.—I was greatly amused in looking over the advertisements of one of the newspapers, headed "Missing Friends;" and furnish the following as specimens:—"M'Ivor.—George Morgan, of Hull, write to your brother, you rogue."—"Whoever will point out Mary Taplin to John Taplin, and where she is stopping, shall receive £5 reward, dead or alive. John Taplin, Canvass-Town."—"Mrs. Richard Jackson, of Liverpool, arrived in Melbourne on the 27th of April: she again requests her husband to communicate with her immediately. Address 86, King-street."—"Daniel Corderick will find his wife in Melbourne, at John M'Grath's, Little Collins-street."—"Mrs. W. Barak.—You are requested to call for your clothes left at your late residence. Your husband is off for England immediately." Under the same head of "*Missing Friends*," I saw the following advertisement:—"Daniel Harrigan will find his dark brown mare, branded J. D. near shoulder, by applying to Charles Thompson."

21st.—I found that some of the merchants and shopkeepers in Melbourne were making rapid fortunes. Mr. Pascoe, an excellent man, who has a large establishment, told me that he could name ten persons, just around him, who had each realized £50,000, and five or six others who had each accumulated a quarter of a million, since the discovery of gold in Victoria. But, with all this wealth, I saw little of that comfort which is enjoyed in England by families not possessed of one-tenth of such property. Servants were so scarce, that in

some establishments they could not be obtained, and, in others, not more than a very scanty and miserable supply; so that, in several cases, the work of the kitchen had to be performed by the lady of the house, or her daughters. But all had not succeeded in this city of gold; for I found it contained much poverty and distress. One day I saw a member of a titled English family driving a bullock-dray; and, at another time, met with a gentleman who had received an University education working on the roads; and, certainly, the splendid gold spectacles which he wore at the time did not harmonize with his menial employment. Of this class of persons, I understood there were many in such and even in worse circumstances.

22d.—*Sabbath*; and preached twice in Collins-street Chapel. The crowd in the evening was immense; every aisle was full, and hundreds of persons could not gain admittance. It was a blessed day, and I hope profitable to many.

23d.—Drove out to Brighton, which is about seven miles from Melbourne, and consists of many straggling houses. The town is laid out on an extensive scale, and rapidly increasing. The land in the neighbourhood is light and sandy; but it produces vegetables of great variety and excellent quality for the Melbourne market. The drive from the city is through one of Nature's parks, of great beauty, and from which there is a fine view of the shipping in the splendid harbour. On my return, I spent the evening with an interesting party of friends at St. Kilda, another enchanting spot, amidst rich park scenery; and was thankful that, at both these places, exertions were being put forth by our people to meet the spiritual wants of the increasing population.

24th.—This evening met a large and interesting party of friends at Mr. Powell's, who had all become wealthy since the discovery of gold, and evidently felt their responsibility. They were not unduly elated by their sudden worldly prosperity; but anxious to perform, with acceptance, the new duties devolving upon them. The evening was profitably spent. There was no foolish trifling, nor unedifying gossip, such as too often

characterize evening parties; but important conversation as to their obligations to the Giver of all good, and how they could best promote the prosperity of religion throughout the colony. These topics were entered upon, with manifest zest, by both ladies and gentlemen; and I have seldom spent an evening with greater satisfaction to my own mind. I clearly saw that it was not money, but the "*love*" of it, that is the "root of all evil." Perhaps it is a difficult thing to possess much wealth without being unduly attached to it; and therefore "a rich man shall hardly enter into the kingdom of God." Of this truth the friends in question were evidently aware, but anxious so to conduct their affairs that the blessings of Providence might facilitate rather than hinder their progress in spiritual things.

25th.—I found labour of every description abundant, and rather more in the market than could be employed. Wages, however, had not declined, and, to an Englishman, appeared exorbitant. [*Note B.*]

26th.—Received calls from several persons recently arrived, and ascertained that their impressions respecting the country were various. Some thought it the best country in the world; others were not quite so enthusiastic in their expressions; and others declared themselves disgusted with it, and bitterly lamented that they had left the land of their birth. I observed, however, that these opinions had been greatly influenced by personal circumstances. Those parties who had sold their goods at 300 per cent. upon the invoice prices, declared it was a first-rate country; others, less fortunate, said that the colony, in the course of time, might probably be important; whilst others, who had landed after dark, and plunged into deep mud, in which wives had lost their shoes and children their stockings, and who had neither friends to receive them nor goods to sell, declared that they had been duped by designing men. The day was wet and very uncomfortable. I felt disappointed in the climate; the weather was cold and damp, and for several days after my arrival very much resembled the November days in London, with the exception of the fog. In the evening

I met a party of friends at the house of Mr. Cook, and received much important information.

27th.—Started by steam-boat this morning for Geelong, a rising town about 50 miles from Melbourne. We passed down the Yarra-Yarra river, whose tortuous course to the bay is seven miles; whereas the real distance, in a straight line, is little more than two miles. As we passed through the shipping in the harbour, I counted about 300 vessels at anchor, many of which had been there for months,—a sufficient number of seamen to take them to sea not being obtainable. After a pleasant passage of five hours, we arrived at Geelong; which is, unquestionably, the second town in the colony. It is situated at the head of the deep inlet formed by the western arm of Port Phillip. The bay is remarkably picturesque, and the situation of the town is said to be decidedly one of the best in Australia for a great commercial city. The harbour, however, though presenting an apparently broad open mouth, cannot be entered by large ships; so that vessels which are annually charged with large quantities of wool, exported from Geelong, are obliged to lie to the eastward of Point Henry, about seven miles distant from the port. The bar stretching across the entrance has but nine feet of water at high tide; but, as it is said to be composed of an ancient deposit of shell and other matter of inferior tenacity, suitable arrangements are being made to remove it.

28th.—To-day Mr. Forster, my kind host, drove me through the city and its neighbourhood. The weather was bitterly cold, but I nevertheless enjoyed the ride, and was greatly pleased with what I saw. Ashby, Irishtown, and Newtown, in consequence of their increasing population, have become nearly joined to the city. The inhabitants of Geelong and its vicinity are estimated at 22,000. I greatly admired the undulating country around. The scenery is beautiful; the soil is rich, and produces all kinds of European grain in great abundance. A vineyard, established near Geelong, yields at the rate of 1,000 gallons of wine per acre. The city is certainly beautifully situated, and well laid out: it contains

many good public and private buildings, and several commodious places of worship. The streets, however, are not paved; nor are they illuminated by either gas or oil; but these inconveniences will, doubtless, soon be remedied. Mr. Forster invited a large party of friends to meet me at tea in the evening. The emigration of Wesleyans to the colony of Victoria became the topic of conversation; and, as it appeared that, for various reasons, many of the Wesleyans had been entirely lost to the Body in Australia, it was agreed that another Minister should be stationed in Geelong, and every emigrant vessel visited on her arrival in the port, that the Wesleyans on board might receive a Christian welcome, and such pastoral attention as their circumstances required.

29th.—Preached twice in the Wesleyan Chapel, which was being enlarged, and, when finished, will be a most beautiful edifice, capable of accommodating 1,000 hearers. Many more came than could gain admittance. Several were present who had known me at home: amongst whom I met with some who reminded me that I had baptized them; others, that I had married them; and others, that I had been the humble instrument of leading them to the Saviour. Of the latter number was a lady from Amlwch. In February, 1839, when making a tour of North Wales for the purpose of holding Centenary Meetings, I generally preached very early in the morning in the place where I had held a meeting the previous evening. I did so in Amlwch; and it appears from the statement of the lady in question, that the word was with power, and resulted in her conversion to God. "Cast thy bread upon the waters, and thou shalt find it after many days."

30th.—Returned by steam-boat to Melbourne. Many of the passengers had been at the "diggings," and had realized considerable wealth. Being generally of humble origin, they evidently felt the sudden change in their circumstances, and made sundry attempts at being polite. One observed to me that he supposed I had not the *honour* of knowing him; and another stated, in very emphatic terms, that paper currency

would soon be discontinued as the circulating *species*. Their behaviour, however, was generally respectful; and if the slippery state of the deck had not told of their free and unrestrained use of tobacco, no person could have had any just cause of complaint against them.

31st.—Weather still wet and very cold. I certainly found the climate very different from what I had heard or read of it; and if the weather since my arrival was to be taken as a fair specimen of Australian winter, I felt that it had been grossly misrepresented, and statements made calculated to produce much disappointment. In the evening, I attended worship at the Wesleyan Immigrants' Home; and was increasingly delighted with the institution. Just as I was leaving, a woman and two children were brought to the Home, by a benevolent gentleman, who had found them sitting on the wharf, wet, cold, friendless, and weeping. It appears that the poor woman had landed with her two helpless children in the morning, and during the day having been unable to obtain any lodging, and her husband being still on board the vessel, in the bay, endeavouring to get his luggage on shore, she must have remained in these circumstances all night, without any kind of shelter, but for the kindness of the gentleman alluded to. The sufferings of many of the immigrants on their arrival are truly heartrending, especially in the case of women and children; and notwithstanding the liberal efforts made in Melbourne to prevent or meliorate those sufferings, I fear they must, to a great extent, continue whilst the arrivals are so numerous, and especially at this unfavourable season of the year.

June 1st.—Preached this afternoon at the opening of a chapel at St. Kilda, about two miles and a half from Melbourne Bridge, but which is nevertheless within the boundaries of the city. A few months ago scarcely a house was built in this locality, and yet the population of St. Kilda, and its immediate neighbourhood, is now estimated at 10,000 persons. The chapel is but a temporary one, intended only to meet the present emergency, and is to be converted into a Minister's residence, so soon as a suitable place of worship can be built. The situation is

beautiful; and the large gum trees, and silken she oaks, with groups of tents and numerous cottages of various shapes and sizes scattered through the natural park around, render the scene most picturesque, and even enchanting. I remained all night in the neighbourhood, where I was hospitably entertained by Mr. and Mrs. Beaver. During the evening we had some interesting conversation in reference to the state of society in the colony, and the recklessness with which money was spent by a certain order of successful "diggers." A merchant of great wealth, who was present, said that some time ago he had wished to purchase a turkey for a particular purpose, but the price being 21*l.* he hesitated, and said it was too much to give; when the party who had it for sale replied, "Yes, it is too much for the like of you, but a digger will give that price for it." It was also stated by the same gentleman, that on one occasion the Governor's lady entered a shop to make a purchase, and being shown a very expensive article, she refused to buy it at a price so exorbitant; when a digger, who happened to be present, requested the shopman to put it aside for his wife.

2*d.*—This morning I expected to leave for Sydney, by the "Cleopatra" steamer, but was disappointed. The time of her sailing had, to the inconvenience of many, been altered four times. Now a fifth alteration was made; and, connecting this deception with many others to which I had for the last seven months been subjected, my spirit was not a little grieved. "I said in my haste, All men are liars."

A letter from Spring-Creek diggings was handed to me, in which the writer says, "We have a famine of the Word. Days of miracles and visions have passed, but hear our prayers and do 'come over and help us.' We have no local help, but are willing to the utmost of our ability to tax ourselves for the support of a Minister; and I feel persuaded he would be no burden on the general funds of the Society. Can you send us one? If you say No,—then, however reluctant, we must turn from the Wesleyan Bishop to the other Bishop of Melbourne. This you will prevent. Only think of some 3,000 souls pro-

fessing Christianity, and no opportunity of attending worship, or of hearing words whereby they might be saved." In consequence of this, and many similar requests, I arranged for Mr. Raston, who was daily expected, to proceed at once to the gold-fields.

3d.—The wet weather having made some of the streets of Melbourne almost impassable, the following statement appeared in the *Argus*:—"Yesterday an inquest was held on the body of Mr. Spence, at the Leinster Arms, at the corner of Lonsdale and Stephen streets. The jurors had to go to Little Lonsdale-street to view the body, in that portion of the street which is between Stephen and Spring streets, and which is in an intolerably filthy condition from bad weather and still worse repairs. The street is therefore full of deep ruts. After viewing the body, the jurors were returning to the Leinster Arms, when the last pedestrian fell into one of the deepest of the ruts, and was for some fifteen minutes lost to sight, while he was floundering in and trying to crawl out of the rut. Meantime his brethren of the inquest continued on for some distance, until the loss of one of their number was ascertained. It then seemed that if he was 'lost to sight,' he was 'still to memory dear,' for they returned to search for him, and got back to the rut just in time to see their brother escape most fortunately from the gulf, in a thoroughly exhausted and besmeared condition; so much so, that it was feared at one time that a second inquest would have to be held on the body of the almost smothered juror. But after convincing themselves that he was alive, they adjourned the inquest for a time to enable him to go home and clean himself, and refresh the inner man with proper restoratives."

4th.—On inquiry as to the arrival of vessels and passengers in this port, I ascertained that during the month of May 202 vessels, of an aggregate tonnage of 62,105 tons, had arrived, conveying 8,860 passengers; and that during the period of the last seven months no less than 1,125 vessels had entered this port, bringing 63,400 passengers.

Dysentery being prevalent amongst many of the new arrivals, the following prescription, prepared by a Calcutta physician of

large practice, was said to be very efficacious :—"One dr. sima rouba ; three oza. rice, burnt black and powdered fine ; three oza. gum arabic. After chopping the sima rouba fine, boil the whole of the ingredients in a pint of water until it steams down to about a tea-cup full, which strain through a coarse cloth, and drink warm in the morning, about two hours before eating. This will be required three consecutive mornings in most cases, the patients living *well* upon *plain solids*. For milder complaints of this kind a smaller quantity of gum is required."

5th.—*Sabbath*. In the morning I preached at Collingwood, and in the evening at Collins-street. Both chapels were crowded, and in the evening many hundreds were unable to find accommodation. Never did I witness more attentive congregations than those to whom I this day ministered the Word of Life. A solemn and deeply-interesting sacramental service terminated the labours of this blessed Sabbath.

6th.—As Mr. Butters and myself were on our way to breakfast this morning, at the "Wesleyan Immigrants' Home," I was accosted by a sailor, who abruptly said, "I am one of your Liverpool converts." After some inquiry into his history, I expressed a hope that he still retained the gracious change of which he had spoken ; when he, with some hesitation, replied in the affirmative ; but said, that since his arrival in Australia he had not kept a very good reckoning, and had therefore got a little out of his latitude : that this was in a great measure the result of being married to an ungodly woman, which led him to wish for a divorce, if he could have that blessing consistently with Christianity, and then to marry some one else,—"*a religious woman and no mistake*." In answer to certain questions which I proposed, he replied, that when he was absent at the "*diggings*" his wife "*went adrift*," but that on his return he "*towed her back again*," hoping that she would behave better for the future. In that, however, he had been mistaken ; for, the other night, she had "*gone off again, full sail*," and that she might now "*scud away*," as he found he could do nothing with her. I gave him what I conceived suitable advice ; and on my committing him to the care of Mr.

Butters, he said to that Minister, "Sir, you will find me worthy of your attention!" I thought so too, if Mr. Butters was fond of curiosities.

7th.—During my sojourn in Melbourne I endeavoured to make myself acquainted with its social and religious character, and left with a deep impression that it had been greatly misrepresented. The frightful stories of robberies and murders which had appeared in the papers, and led the passengers of the "Adelaide" to prepare their revolvers for action on the day of our arrival, had been greatly exaggerated. One passenger, on going on shore, placed his revolver in his belt, with his hand upon it, that all might see and take warning; the second day he concealed it under his garment; and on the third day, finding that other persons did not carry such a weapon, but only laughed at his alarm, he entirely laid it aside. Some frightful cases of wickedness have undoubtedly occurred in Melbourne, a result which might fairly have been expected from the sudden influx of a tainted population from a neighbouring colony, on the discovery of gold; but that is now prevented by a prompt and effective administration of law. Besides, the arrival of vast numbers of highly respectable immigrants has, no doubt, exerted a corrective and highly beneficial influence upon the city. The religious state of the community, however, is far from being satisfactory. It is true, places of worship are numerous, and generally well attended, and the Sabbath is outwardly observed, and benevolent institutions liberally supported; yet the prevalence of intemperance and gambling is deeply affecting, and, if not checked, will ruin many a family, if not the city itself.

8th.—Early this morning I left by the "Cleopatra" steamer for Sydney. We soon entered Bass's Strait, and in the evening passed Wilson's Promontory, the most southerly land of Australia. A sad story is told in relation to this locality. It is said that a young lady, who had been from home to complete her education, was returning to her friends, in the prime of youth, when the vessel in which she was a passenger was wrecked on this part of the coast. Several of the crew

were drowned, and the residue that reached the shore, with the exception of the unhappy girl, were murdered by the blacks. "Numerous parties," says a respectable Australian writer, "chiefly composed of residents in the adjacent districts,—some induced by a large reward, others by a better feeling,—have at various times set out to recapture her, but without success. Vast tracts of the country in which she is known to be confined are thickly wooded and broken, and in many parts it is almost impenetrable. But there are other and even greater difficulties to be surmounted by those who undertake the pursuit of the savages. They must not only traverse these almost inaccessible regions, at times without the bare satisfaction that they are on the right scent; but they also must use the utmost caution to conceal their intentions; for there is good reason to fear that, if the blacks found themselves unable to carry away their victim, they would, by a blow of a 'waddie,' put an end to her sufferings, and thus frustrate the exertions of her rescuers, when upon the point of meeting with success. The colonists have made great efforts towards her recovery. She has been seen now and then. It is said she is always attended by a black, who watches her with great vigilance. Her lot has, indeed, been dreadful! At a period when the faculties are most vigorous, and the sensibility is keen; when education had given her all the accomplishments of civilized life, and cultivated her sense of its refinements;—to be torn away from all she loved, at the moment when she hoped to be united to them for life,—and to become the prey of the most barbarous men upon earth; death, under any shape, would have been preferable,—the club of the savage, or a virgin-grave beneath the waters of the Pacific."

10th.—We passed Cape Howe, where a few days before "The Monumental City," a beautiful steamer, had been wrecked, and 33 persons, after enduring severe sufferings, had met with a watery grave. Much blame has been attached to the Captain and first officer.

I had a good deal of intercourse with our passengers, whom I found to be a mixed multitude. Some were "squatters,"

and had been to the Victoria market with cattle. One gentleman had travelled 400 miles, another 500 miles, and another nearly 700 miles. Several weeks had been spent on their journey. They gave an interesting account of the country through which they had driven their cattle, it being generally level, and occasionally for scores of miles presenting no undulations, nor even trees or shrubs, but one extended plain of grass, greatly resembling a gentleman's lawn. It would appear that the prices in Victoria were very remunerative, and fully justified the journey. Other passengers were enriched diggers, many of whom knew not how to behave themselves with propriety. Their low and wretched puns, and their uproarious mirth, together with the many airs they assumed, indicated whence they had sprung, and rendered their company anything but agreeable. They gambled, too, without restraint; and, indeed, once or twice commenced their play in the centre of the dining-table, before the ladies had finished their pudding. Nor was their free use of tobacco, in various forms, with its offensive results, to be checked by any kind of remonstrance. Their conduct reminded me of a person on board an American steamer, who was smoking on the quarter-deck; and on the Captain's pointing him to a notice which prohibited "gentlemen" from smoking in that part of the vessel, he carefully read it, and then said, "That here notice don't refer to me any how. I *ain't* a *gentleman*, and never were;" and accordingly smoked on.

11th.—About 12 o'clock we entered Port Jackson, the magnificent harbour of Sydney. Its length from "the Heads" to the city is about five miles; and its deeply-indented shores are fringed with evergreens, whilst its placid bosom is decked with numerous islets of exquisite beauty. As the voyager proceeds, he perceives bays within bays, coves within coves, displaying on their gently-sloping banks sundry villas of matchless loveliness, and handsome cottages encircled with gardens and shrubberies of peculiar and fantastic form. Every minute a fresh vista opens on his view, each, as it seems, more lovely than the last, until the scene becomes perfectly enchanting,

and exerts a spell-bound influence over his mind. Threading his way amongst various islets, and rounding one point after another, he gazes, rubs his eyes, and gazes again, until he finds himself bewildered with variety, overpowered by magnificence, and enclosed in a labyrinth of beauty. Whilst thus impressed and captivated with what I saw, the vessel came to anchor; and the Rev. W. B. Boyce, and other Ministers and friends, came off in a boat, recalled me from my reverie, and gave me a most hearty welcome to New South Wales. Mr. Boyce drove me to his residence at the Glebe, a beautiful and sequestered spot, which was to be my home during my sojourn in the colony.

CHAPTER V.

NEW SOUTH WALES—Sydney—Official Address—Missionary Meetings—Visit to Windsor, Richmond, and Paramatta—Snow—Sydney University—State support of Religion—A peculiar character—Legislative Council—Speaker—Visit to the University—Census Schedules.

ONE of the most interesting pages in the annals of British colonization is found in the early history of New South Wales. This colony was founded in 1788, under circumstances novel and instructive. Banishment from England had long been found in the penal code of that country. The first decree, ordaining it as the "punishment of rogues and vagabonds," passed in the 39th year of the reign of Queen Elizabeth, but without naming the place of exile. During the reign of James I., the practice of transporting convicts to America commenced; and in 1717 an Act of Parliament was passed, which stated that "in many of His Majesty's colonies and plantations in America there was a great want of servants, who, by their labour and industry, might be the means of

improving and making the said colonies and plantations more useful to the nation ;” and specifying certain conditions by which transportation to that country was to be regulated. By virtue of this Act about 2,000 wretched prisoners were annually expatriated from England, until the system was put an end to by the separation of the United States from the government of the mother country. The prisons now being crowded, various expedients were suggested and resorted to for the relief of the country, but without success. At this juncture of affairs, the favourable description given by Captain Cook of that part of Australia which he had discovered, and named New South Wales, determined the Government to attempt the formation of a penal settlement at Botany-Bay, as a means of obtaining the following ends:—“1st, to rid the mother-country of the yearly increasing number of prisoners, who were accumulating in the prisons; 2d, to afford a proper place for the safe custody and punishment of the criminals, as well as for their progressive and ultimate reformation; and 3d, to form a free colony out of the materials which the reformed prisoners would supply, in addition to free emigrants who might settle in the country from time to time.” For the accomplishment of these objects, an Act of Parliament was passed in the reign of George III.; and on the 13th of May, 1787, a small fleet, destined for the conveyance of the exiles, left the shores of England. It consisted of the “Sirius,” the “Supply,” three store-ships, and six transports; having on board 565 male and 192 female convicts, with a guard consisting of a Major-commandant, three Captains, 12 subalterns, 24 non-commissioned officers, and 168 privates, all of the royal marines, with 40 of the marines’ wives and their children. Captain Arthur Phillip, R.N., an experienced officer, was appointed Governor of the projected colony, and Commander of the expedition, which, after touching for supplies and stock at Teneriffe, Rio de Janeiro, and the Cape of Good Hope, arrived in safety at Botany-Bay in January, 1788, after a voyage of upwards of eight months.

“On landing, Governor Phillip was received by an armed

body of the natives; but on seeing him approach alone, and without any weapon, they returned his confidence by laying down their own, and receiving him in a very friendly manner. On proceeding to examine the bay, he soon found that, though extensive, it was for various reasons ill adapted for the foundation of a large settlement." He therefore determined to examine another bay; but on his way thither he stopped to investigate an inlet, marked on the chart as a boat-harbour, to which Captain Cook had given the name of Port Jackson, from the seaman on the look-out by whom it had been descried. On passing the lofty headlands which form the entrance of this "boat-harbour," the astonishment of the Governor may be conceived, when he found himself in a haven in which the whole British navy might securely ride at anchor, navigable for vessels of any burden for many miles from its mouth, indented with numerous coves, and sheltered from every wind. Thither the fleet was immediately removed; and on the 26th of January, 1788, the British flag was hoisted on the shores of Sydney-Cove, then thinly wooded, and abounding in kangaroos. The silence and solitude of the forest were soon broken by the resounding stroke of the woodman's axe; the ground was cleared, tents pitched, the live-stock landed, stores deposited, and the little colony, consisting of 1,030 souls, now established. Thus did the separation of the American colonies from British rule lead to the colonization of Australia, which bids fair, in the course of time, to rival, if not surpass, the prosperity and greatness of the United States, and to communicate civil and religious blessings to the numerous islands in the adjacent seas.

June 16th.—Examined Sydney, the capital of New South Wales. It is built partly on a small promontory, and partly in a narrow ravine or valley. The formation on which it stands is a freestone rock, which passes inland for about two miles, in undulating and nearly parallel ridges, in a direction almost due south of that portion of Port Jackson generally known as the *stream* or *middle harbour*, which, with Sydney-Cove and Darling-Harbour, incloses the greater part of the city on three

sides. The ridges decline as they recede from the middle harbour, until they terminate in the almost level plain, bounded on the south by a transverse range of elevated rocks, known as the Surrey-Hills, which comprise the southern suburb. The streets, generally, are laid out at right angles; 34 of them have each a carriage-road of not less than 36 feet wide, and a foot-path of about 12 feet. Their length varies from one to three miles. Many are well paved or macadamized, regularly cleansed, watered, and lighted with gas. George-street and Pitt-street have continuous ranges of handsome cut-stone or brick edifices, with shops that would do no discredit to Regent-street or Oxford-street, London. The new Government-House, which stands in a conspicuous position, overlooking Sydney-Cove, is a very handsome structure, built of white freestone, in the Elizabethan style of architecture, and forms a striking feature from the harbour, of which it commands a fine view. The contrast is very great between this princely mansion and the canvass house of the first Governor of New South Wales, or the wretched wooden tenement in use for several years. The different denominations of Christians have here their respective places of worship, many of which are spacious and highly ornamented; and the Jews have a Synagogue. There is nothing of a foreign aspect about the city. As I walked through its bustling streets I could hardly realize the fact that I was not in my native land. The houses, the shops, and other buildings bear the English impress; the carriages—including stage-coaches, waggons, cabs, and omnibuses—are all constructed as in England: the busy population, too, are all English, or thoroughly Anglicised; and so are the various customs of life. In the goods displayed in the shops, in the furniture found in the houses, in the grates with their coal-fires, and in the style of living and mode of cooking—you have England, and England only. The population of this very interesting capital, including its immediate suburbs, is supposed to be about 70,000. It is rapidly increasing, and doubtless destined to become an exceeding great city.

17th.—Through the kindness of Mr. and Mrs. Boyce I was privileged this evening to meet all the Wesleyan Ministers and their wives residing in and about Sydney. It gave me much pleasure to find that my brethren fully sympathised with the object of my mission, and that they expressed their willingness to use all legitimate means for its successful promotion. One Minister present had spent several years in the Polynesian Islands, where he had been “in labours more abundant,” and “in deaths oft;” but whom God had “caused to triumph in Christ,” and “made manifest the savour of his knowledge in every place” to which a gracious Providence had conducted him. I had known this honoured servant of God in early life, and it was deeply interesting to us both to meet again after the lapse of 30 years, and to remember all the way which a kind Providence had brought us. The hours of the evening glided swiftly and pleasantly away, whilst we reviewed the past success of the Gospel, and anticipated its future triumphs, in the Southern World.

18th.—Visited the “Government domain,” a beautiful park, with undulating surface, and many ornamental trees. It is within the city boundaries, and at its entrance there is a fine statue of Governor Bourke. As I passed through the domain I saw a large flock of paroquets, of the brightest plumage, and other birds of varied and splendid colour, peculiar to this land. It is intersected with some tasteful walks, and is a place of fashionable resort.

19th.—Last Sabbath I preached in York-street Chapel twice, but as the rain poured down in torrents the whole day my congregations were small; to-day, however, I preached twice in Surrey-Hills Chapel to crowded congregations, and was pleased with their marked attention to the word of life. The former chapel will accommodate 1,200 hearers, the latter about 800. Both edifices are commodious and respectable. I met with parties here who had known me in boyhood; and others who had, in London and in Cornwall, been formerly under my pastoral charge. I had many inquiries to make, and not a few to answer. Much pleasure attended the interview; and

if it be so delightful in this imperfect state to meet with Christian friends after the expiration of a few years,

“What heights of rapture shall we know
When round His throne we meet?”

21st.—Had a pleasant drive to Botany-Bay, near which is a Gothic Wesleyan Chapel, erected on an eminence, and commanding a fine view of a most picturesque country. In the immediate neighbourhood of Sydney the soil is generally light and sandy, and, with the exception of a few acres here and there, not likely to repay the labour of cultivation; it is therefore to be regretted that the comparative sterility of the land should have been made so apparent by the removal of its timber, and the city deprived of that rich and beautiful scenery which it would have otherwise possessed had the woodman's axe been more sparing. On returning to Sydney I passed through Hyde-park, an oblong piece of land in an elevated part of the city, and which, but for its unfortunate name, would have met with more favour from the British traveller. Every person, however, who has been in the Hyde-park of the “great metropolis,” on seeing this Hyde-park of the antipodes, immediately places it in humiliating contrast with the former. Only think of a park without a tree! And of Hyde-park, 40 acres in extent! And of that park, with all its rich and elegant associations, not only freely used by the laundress as a suitable place for drying linen, but exhibiting a board on a pole with the following inscription:—“Rubbish shot here!” Had this enclosure been called “The Green,” or “The Mount,” it would have been much more appreciated; but to call it Hyde-park disappoints expectation, and even excites merriment. The day being very fine, I visited the Botanical Gardens. Their situation is a beautiful slope down to a lovely peaceful bay, and is surrounded by the domain encircling the Government-House on the one side, and by nature in her wildest aspect on the other; and although at this season of the year “Flora” appeared in her undress, yet the leafless coral tree with its scarlet flowers; the Australian

stag-fern, sustained by air as it adhered to the wall; and the Norfolk-Island Pine, of exquisite gracefulness and beauty, were particularly attractive and interesting. In the hot weather these gardens, which are open to the public, must furnish many a cool and delightful retreat. In the evening, by the kindness of Mr. and Mrs. Boyce, I had the privilege of meeting a large party of lay friends connected with the Wesleyan church in this city. After obtaining such local information, on various subjects of interest, as they were capable of giving, the remaining portion of the evening was occupied in considering the best means of promoting the revival and extension of genuine religion in these rising colonies. The conversation was entered upon with manifest zest, and I have no doubt will be beneficial in its results.

22*d.*—This evening I preached to a large congregation in York-street Chapel; and in the prayer-meeting held after the public service the spirit of intercession was poured out in a very remarkable manner, when several persons appeared under deep conviction for sin, and a few professed to obtain "peace with God through our Lord Jesus Christ."

23*d.*—To-day I dined on board the "Waratah" steam-ship, and met with a select and very agreeable party of ladies and gentlemen. In the afternoon, I embraced the opportunity of going in a boat, with my esteemed friends Mr. and Mrs. Boyce, to examine some of the many bays and coves of the unparalleled harbour. The sea was like a placid lake.

24*th.*—This morning the weather was very cold, and there was ice near the city. In the afternoon Mr. M'Arthur drove me to the lighthouse at the "South-head," which commands, on the one hand, a full view of the harbour, and on the other the waters of the great Pacific. The wind was "fresh," and the fine white sand, for which the neighbourhood of Sydney is so celebrated, came in showers, covering the various patches of cultivation with the appearance of driven snow, and rendering our journey to the "head" very uncomfortable; but, on our return, the rain descended, and completely changed the scene. The drive, on a favourable day, must be equal, if not

superior, in general interest to anything of the kind I have ever seen.

In the evening I attended a tea-meeting, given in honour of the Deputation. About 500 persons were present, all of whom were in some way officially connected with the Wesleyan churches in this land. The Rev. W. B. Boyce presided ; and, after an introductory speech of considerable point and humour, introduced me to the meeting, when the following Address was presented :—

“REVEREND SIR,—We, the Circuit-Stewards, on behalf of the Meeting, do desire to congratulate you on your safe arrival in this city. We unite with you in grateful acknowledgments to the Great Head of the Church, who has signally preserved you among the many dangers to which you have been subjected ; and we trust that, notwithstanding the severe trial of patience and nerve to which you have been exposed, the voyage, and the subsequent sojourn in these colonies, will prove beneficial to your personal health, and, in the results, equally advantageous to the Wesleyan church. As the Deputation from the Conference of the mother church in Britain, we rejoice in your presence amongst us. It is now about 38 years since the introduction of Methodism into this part of the world,—Mr. Leigh, the first Methodist Preacher, having landed in Sydney, August 1st, 1815, and having commenced the first class-meeting on the 24th of that month. From Sydney the work has spread through New South Wales, and the adjacent colonies and islands. Hence, our city may claim to be considered as occupying the position of the spiritual Jerusalem of Australia, New Zealand, and Polynesia. It is our desire, both as a city and as a church, to retain this distinguished honour, by afresh and more zealously identifying ourselves with the cause of God, not only among our fellow-colonists, widely scattered over this continent, but also with its Missionary work among the numerous islands of the Pacific. We trust, as the result of the new arrangements proposed by the Wesleyan Conference and Missionary Committee, which you are specially

deputed to lay before the Australian churches, an Australian Connexion will be formed; which, while enjoying greater freedom of action from the possession of its own Conference, will yet, in all matters of doctrine and discipline, remain, as heretofore, one with the Connexion at home. Though separated by a vast distance from our friends at the antipodes, we are, and mean to continue, one in heart with them. The Methodist churches of Great Britain and Ireland are our mother churches; we are proud of our filial relationship; and therefore the Methodists of Great Britain, Ireland, and Australia, must ever be one people, holding the same doctrine, maintaining the same godly discipline, and carrying out the same one object,—that is to say, the spreading of vital godliness throughout the world. We rejoice, also, that you will find our churches in Australia in great peace among themselves, composed as they are of native colonists, and of emigrants from the United Kingdom: our Australian, our English, Irish, Scotch, and other members, know of no distinction of country or race, but are all of them endeavouring to keep the unity of the Spirit, in the bond of peace. We have long been praying for a revival of the work of God among us. Our aged Simeons have been waiting for the signs of spiritual power, longing to see sinners saved, and believers yet more abundantly blessed. It is our heart's desire and prayer to God that what we have witnessed already may be but the drops which betoken copious showers of blessing upon our churches; and to Him will we ascribe all the glory."

In reply, I expressed my thankfulness for the kind and truly constitutional Address with which they had favoured me, and with them acknowledged my obligation to the Great Head of the Church for His preserving care. He had conducted me through fire and through water, and, to my inexpressible joy, had brought me in safety to "a wealthy place." The object of my mission was, undoubtedly, important. It was to effect such alterations in the management of their ecclesiastical affairs as would tend to give increased efficiency to the Wesleyan Body in the Southern

hemisphere. After fully detailing the plan, I farther observed, that I was glad to learn from their excellent Address that they did not desire any mutilated or new form of Methodism among them. They would therefore be pleased to know that, in the new arrangement, provision would be made for the continued maintenance of Methodism in all its essential, doctrinal, and disciplinary principles. The Committee and Conference owed this to the subscribers to our Missions, and to the members of the Australian churches, as well as to the important trusts with which they were invested. If, in some of the details of the system, any slight modification should be proposed, it would be to secure its more perfect adaptation to the state of these colonies, and, if possible, to render it still more efficient. Since my arrival in the country, so far as I had seen the Wesleyan churches in South Australia, Victoria, and New South Wales, I had been greatly delighted with their harmony, liberality, and evident desire for the revival and extension of religion, and could not but anticipate increasing prosperity. Upon their "spiritual Jerusalem," especially, I hoped showers of blessing would descend, that, like Jerusalem of old, it might send forth streams of living water, and become the means of salvation to many people.

This reply was followed by several excellent speeches, approving of the objects of my mission, and warmly advocating the propriety of incorporating New Zealand and Polynesia in the new arrangement.

25th.—Met with an accomplished young lady. I had known her in England; and on my asking if she still retained her maiden name, she replied in the affirmative; and, moreover, declared that she had been sadly disappointed in her anticipations. Before leaving England, she had understood, from what was considered good authority, that, on her arrival in Australia there would be quite a contest for her hand; but, instead of that, she had been nearly two years in the country, and no gentleman had made advances in that direction. She, however, consoled herself with the belief, that she was too good for the market, and that had she either been a milkmaid or washer-

woman, she would doubtless long since have obtained a settlement.

26th.—The blessed Sabbath. I preached in Chippendale Chapel in the morning, and in York-street Chapel in the evening. The day was wet and cold; and in the interior of the country there was a heavy fall of snow. Our congregations, however, were highly encouraging.

27th.—Attended the Missionary Meeting in York-street Chapel. The chair was well occupied by George Allen, Esq., M.L.C., and the addresses were delivered by Ministers of different denominations. The spirit of Missionary enterprise evidently pervaded the assembly, and the meeting was said to be, in every respect, the very best ever known in Sydney.

28th.—For three days it had rained almost incessantly, and only cleared up this morning about 9 o'clock; and yet the streets of Sydney so soon dry, that in the afternoon the dust was blowing about. On my mentioning this to a respectable tradesman, he said that, one morning, a few years ago, after a heavy storm of rain, he saw a boat in the street pass before his shop; but as the weather became fine, the processes of evaporation and absorption were so rapid and effective, that towards the evening the whole city was enveloped in clouds of dust, which prevented him from seeing across the same street where the boat had so recently appeared.

29th.—In Princess-street Chapel, a Missionary Meeting was held this evening. It was well attended; and, as at the York-street meeting, the propriety of attaching the Missions in Polynesia to the Australian Connexion was advocated with much power and eloquence, especially by the Rev. Messrs. Boyce and Eggleston.

30th.—Started with Mr. A. M'Arthur, for Windsor, a journey of 35 miles. I greatly enjoyed the drive. The road as far as Paramatta, a distance of 15 miles, is well macadamized, and passes over a gently undulating country. The primitive forest exists on either side, with here and there patches of cultivation; but the soil generally is very poor. There are, however, several cottages, some gentlemen's villas, and, I am sorry to say, many

public-houses. We met a large number of persons on horseback, most of whom were riding at great speed, and, with hardly an exception, each rider had a short pipe in his mouth. In approaching Paramatta we passed a milkmaid-looking girl, driving a cart. She was perched on the front of the rude vehicle with the reins in one hand, and, although the day was bitterly cold, a parasol in the other, shading her face from the sun! On reaching the town, we halted a short time at an inn, to feed our horse; and the ostler having told me that he had been fourteen years in Australia, I asked him how he liked the country. He replied, that he did not at all like it, it was so stupid; and that he greatly delighted to see real life. "What do you mean by seeing real life?" I inquired. He immediately replied, "I mean broken heads and peeled skins." I told him that I entertained a very different opinion. That to see real life—life in its highest and best form—was to see men devoted to God, doing good to their fellow-men, and preparing for heaven. That was the real life I liked to see. He looked amazed; and seemed at a loss whether most to pity my ignorance or my want of taste. On farther inquiry, I found that he had "left his country for his country's good." The road from Paramatta to Windsor we found extremely bad. To say nothing of the deep ruts into which we were jerked, the mud was frightful, averaging from one to two feet deep, of the consistency of putty. We saw several farms on either side of the road which had been redeemed from the forest; and some fields of wheat in the blade promising a rich harvest. We passed several orange-groves laden with fruit, and a few vineyards. It was indeed a novel sight to behold on the same farm, in close proximity, the vineyard, the wheat-field, and the orange-grove. One beautiful property was pointed out as having belonged to a late convict, who had died a few years ago, possessed of an immense fortune,—nearly half a million of money,—but which I understand was not realized either by industrious effort or fair dealing. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" On arriving within a mile of Windsor, the country was flooded, rendering it impossible to reach the town

by horse and gig. We therefore took a boat, rowed over several fences, and about 6 o'clock reached Windsor in safety, where the Rev. Joseph Oram, and his excellent wife, gave us a most hearty and hospitable reception.

July 1st.—Rose early, and walked through the town, which is situated upon the banks of the beautiful Hawkesbury, surrounded by rich and well-cultivated farms, and commanding a good view of the Blue Mountain range. Its streets are unpaved; its buildings, with but few exceptions, mean; and its general aspect indicative of declining trade. No new houses were being erected, and several old ones were becoming dilapidated. The population of the town is about 2,000; and the Roman Catholics, Episcopalians, Presbyterians, and Wesleyans, all have their places of worship within its boundaries. The Episcopal Clergyman, I was sorry to hear, belonged to the Tractarian school, and other Ministers, of superior apostolic piety, zeal, labour, and success, he denounced as unauthorized and impertinent intruders. "Who art *thou*, that judgest another man's servant?" On passing the Roman Catholic Chapel, I expressed my surprise that it was without its usual symbol, the cross; when I was told that a like symbol having been placed upon the English Church, the Puseyitish aperry so offended the Romish Priest that he caused that which surmounted the tower of his own chapel to be instantly removed.

In the afternoon I drove to Richmond, a town four miles from Windsor, containing a population of 800 persons. It is beautifully situated on the skirts of the Blue Mountains, with a highly cultivated tract of rich land adjoining, called "The Bottoms." We held a Missionary Meeting in a very neat Wesleyan Chapel. The congregation, in consequence of the late flood, was small, consisting only of 20 men, 40 women, and 30 babies! Of course I looked out for squalls, but was happily disappointed, for not a baby in the congregation uttered a cry! Whether this was to be attributed to the soothing eloquence of the speakers, to the talents of the nurses, or to the superiority of Australian babies, I attempt not to decide; but certainly the absence of baby-noises was to me matter of

great thankfulness. In the evening, after returning through one of Nature's splendid parks, I preached in Windsor. The chapel was well attended, and Ministers of different denominations were present, who, with true catholicity of feeling, gave me a hearty welcome to Australia.

I could not but regret that these towns were called Windsor and Richmond, as they bear no resemblance to these seats of royalty in the mother country; and the names not only occasion disappointment, but very naturally provoke invidious comparison. It would have been more satisfactory to the English traveller had their euphonious native names been retained and perpetuated.

2d.—Started for Paramatta, and on our way saw several flocks of paroquets, and other birds of rich plumage, shining in the sun like sparkling diamonds, or flashing like burnished gold. We met with parties from the interior, and learned that in some parts of it the absence of the Gospel ministry had occasioned deep moral degradation. It appears that some time ago a Clergyman was on a visit to a squatting district far in the bush, and, after holding a religious service, children from one to twelve years of age were brought to him for baptism. He administered the ordinance, and gave some advice to the parents, when one of them stood up in the congregation and said, "There are three or four more children, but we could not catch them." This forcibly reminded me of "the wild ass's colt," to which Job compares degenerate man. "We could not catch them!" What a state of society does this one fact reveal! It seems that the children, thinking baptism was some dreadful operation about to be performed upon them, had escaped to the bush, and concealed themselves in the thicket. And, certainly, until better instructed, the bush rather than the font is their place. On reaching Paramatta, I was kindly received by Mr. and Mrs. William Byrnes. When informed that they had eleven children, the eldest being but sixteen years of age, I did not expect much quiet; but, happily for all parties, I found them well disciplined and deeply interesting children. What a blessing to a visitor! How very different is the family circle, to

a stranger especially, when children are allowed to ask for everything they see, to interrupt the conversation by impertinent questions, and to enforce every claim they make by bursts of passion and shrieks of anger! Mrs. Byrnes "looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

3d.—The return of the holy Sabbath. I preached twice in the Wesleyan Chapel. The congregations were large and respectable, and listened to the word of life with more than ordinary attention, but appeared very stoical. The day was cloudy and threatened rain, which occasioned in some much anxiety lest the people should be prevented from attending the public service, and the Missionary cause, which I was about to advocate, thereby suffer loss. I endeavoured to allay the fears thus excited, by stating:—1st, That rain does not descend by mere chance, but our Father in Heaven "sendeth rain upon the evil and upon the good;" 2d, That He orders the weather according to wisdom, equity, and love, whether we perceive it or not, and we should therefore acquiesce in His arrangement; 3d, That He is more concerned for the prosperity of the Missionary cause than we are; and whatever seeming obstacles the elements may at any time place in opposition to its progress, it is that certain graces may be elicited, more earnest prayer presented at His throne, and ultimately greater good accomplished. This view of the subject appeared to produce the desired effect.

4th.—Walked through the town, which is built upon the banks of the Paramatta River, and is, properly speaking, the head of Port Jackson. Its main street, which is macadamized, is about a mile long, and extends from the country residence of the Governor to the wharf, where the view down the river is extremely interesting. Several public buildings in the town and neighbourhood are very respectable. The Government-House is a neat erection, where the Governor spends a portion of the year. Here are two Orphan Schools,—one Protestant, the other Roman Catholic; a Jail, King's School, Observatory,

military Barracks, and military and general Hospitals. Courts of Quarter Sessions, Courts of Requests, and Petty Sessions are held in a handsome Court-House, equal, I understand, if not superior to any in New South Wales. The population of the town is about 5,000, and for its religious accommodation there are two Episcopal Churches, two Wesleyan Chapels, two Scotch Churches, one Baptist Chapel, and one Roman Catholic Chapel. Both coaches and steamers ply between Paramatta and Sydney several times a day. The situation of the town, in a valley, must render it exceedingly hot during the summer months. The soil in the neighbourhood is not much cultivated, it being too poor at present to repay the labour of the husbandman. I called upon Mrs. O——, who was the first child born of European parents in New South Wales, and the first white female married in the colony.

In the evening we had a most excellent Missionary Meeting. James Byrnes, Esq., presided on the occasion, and delivered a very appropriate address. The meeting was also addressed by the Rev. Messrs. Mansfield, Morris, Eggleston, and others, with great power and effect. The Rev. Ralph Mansfield was formerly a highly respectable Wesleyan Missionary in these colonies, and as he is possessed of most acceptable and useful talents, I could not but regret, on hearing him this evening, that he should have retired from the active work of the ministry. My mind, however, was greatly relieved by the consideration that he is still a worthy member of our church,—generally preaching every Sabbath-day, and laudably exerting himself in other ways to promote the interests of the Saviour's kingdom.

5th.—I had arranged to start this morning with the Rev. B. Chapman for Bathurst, 130 miles from Sydney, but the state of the roads described in the following extract of a letter from that district, written on the 2d instant, prevented me. The writer says, "It is rarely that the Australian eye is feasted with anything approaching an English winter landscape; but the home recollections of those to whom such scenes have been familiar were awakened on Thursday morning by the appearance

of the country, which was one unbroken sheet of white,—hill, plain, and valley; and, contrary to our past colonial experience, this continued throughout the day. For the first time during many years past, the schoolboys enjoyed the pleasure of snow-balling each other, and their seniors that of smiling at the old country amusement. The streets and roads are, of course, in an awful state, a passage along the former resembling mortar-treading more nearly than anything we can imagine, whilst the latter are cut up and trampled into a continuous puddle, which is all but impassable.”—I returned to Sydney, hoping that some more favourable opportunity would offer for my visiting Bathurst and its surrounding gold-fields.

6th.—The “Adelaide” steamer having been duly surveyed, was pronounced unseaworthy; and therefore to be laid up until the Directors in London could be consulted. The Company, no doubt, expected she would have proved a first-rate vessel,—an expectation fully warranted by the sum expended in her building; but they had been deceived, and the lives of her crew and passengers fearfully endangered. Her defects were found to be so numerous, that her reaching Sydney at all was thought little short of a miracle, and to be attributed to the watchful care of a kind Providence, probably granted in answer to many prayers. “He that made the sea and all that therein is keepeth truth for ever.”

7th.—The Rev. Dr. Woolley and his lady called upon me. The Doctor is the Senior Professor of the University of Sydney, and a Clergyman of the Church of England,—happily, not restrained by the contracted and exclusive views of Tractarianism, but possessing a legitimate Protestant catholicity. The University was established by Act of the Legislative Council of the colony of New South Wales, passed in the Session of 1850. The members of the Senate were appointed by proclamation of His Excellency the Governor-General, dated 24th December of that year, and met for the first time on the 3d February, 1851.

The principles recognised and enforced in the Act of Incorporation are thought liberal and catholic. The benefits of the University are, as stated in the preamble, “for all classes and

denominations of Her Majesty's subjects resident in the colony of New South Wales, without any distinction whatever;" and it is expressly enacted, "that no religious test shall be administered to any person, in order to entitle him to be admitted as a student of the said University, or to hold any office therein," &c.

The government of the University is provided for by the appointment of a Senate of sixteen Fellows, four of whom may be Clergymen. The Rev. William B. Boyce, the General Superintendent of the Wesleyan Missions in Australia, is one of the four; and from the acknowledged ability with which he discharges his duties in the Senate, he does credit to that religious Body with which he is connected.

In addition to the entire management of the educational and financial affairs of the University, the Senate has power to make by-laws as to discipline, degrees, honours, &c., which, when duly approved of by the Governor and Executive Council, have the force of law. It has also authority to confer the degrees of Bachelor and Master of Arts, and Bachelor and Doctor of Laws and Medicine.

An endowment of £5,000 per annum is provided by the Act of Council; and, out of this fund, provision has been made for eighteen scholarships of the annual value of £50 each, to be held for periods not exceeding three years. An additional scholarship, of equal value, has been founded by the liberality of a public-spirited gentleman, and is to be granted as the reward of peculiar proficiency in mathematical and physical science.

Although the University has no Theological Professorship,—such an appointment being obviously inexpedient in a community possessing no dominant church,—yet, the establishment of colleges by the several religious denominations, it is thought, will, in due time, supply the deficiency, without interfering with the unsectarian character of the University. The Government has granted to the University 150 acres of land, beautifully situated in the immediate suburbs of the city, in the centre of which the University is to be erected. The Episcopalians, Presbyterians, Roman Catholics, and Wesleyans,

have each received a grant of 20 acres of the 150, as sites for their respective colleges; and each college is to have an endowment of £500 annually.

8th.—To-day I examined several papers in relation to State grants for church purposes. It appears that, by an Act of the Governor and Council of New South Wales, 7 William IV. No. 3, 29th July, 1836, entitled, "An Act to promote the Building of Churches and Chapels, and to provide for the Maintenance of Ministers of Religion in New South Wales," it was provided that certain annual allowances, varying in proportion to the number of signatures presented in favour of each party, should be paid by the Colonial Treasury to Ministers of religion, irrespective of any reference to peculiarities of creed or religious denominations. That, in conformity with this, an Act of the Imperial Parliament, 5 and 6 Victoria, Cap. 76, 30th July, 1842, was passed, entitled, "An Act for the Government of New South Wales and Van Diemen's Land," by which "the sum of £30,000" was appropriated to be paid annually, out of the revenue of New South Wales, to Her Majesty, for the purposes of public worship; and that, in consequence of the recommendation of the Governor and Executive Council of New South Wales, 9th June, 1845, Her Majesty the Queen in Council, in the instructions given to His Excellency Sir Charles Fitzroy, directed how the above sum of £30,000 should be apportioned.

The same "Act to promote the Building of Churches and Chapels, and to provide for the Maintenance of Ministers of Religion in New South Wales" also directs "That whenever a sum not less than £300 shall have been raised by private contribution, and applied towards the building of a Church or Chapel, and a dwelling, where the same may be deemed necessary, for the officiating Minister thereof, in any part of the said colony, it shall be lawful for the Governor, with the advice of the Executive Council, by warrant under his hand, and subject to such regulations for the due appropriation and application thereof as shall from time to time be made by the said Governor, to issue from the Colonial Treasury, in aid of the

undertaking, any sum of money not exceeding the amount of the said private contributions: Provided always that the whole amount so to be issued from the Colonial Treasury in aid of any Church or Chapel, and Minister's dwelling, shall not exceed £1,000, and that no sum shall be so issued in aid of any private contributions unless such contributions shall be paid up and expended within three years from the date of the first issue from the Colonial Treasury on behalf of the said undertaking." The Act also provides that "Free seats, amounting to not less than one-sixth part of the whole of the sittings in every such Church or Chapel, shall be appropriated and set apart for the use of poor persons resorting thereto." The Government, likewise, in every township, on due application being made by any of the religious Denominations, makes a grant of two acres of the Crown land as sites for the erection of Chapels, Schools, and dwellings for Ministers.

Some members of the Wesleyan community in Australia object to all State grants, and especially to those made for the "maintenance of Ministers of Religion:" but others feel the need of such aid, especially in the country districts, and are thankful for it. Besides, they say that a certain sum is set apart by the State for religious purposes, and if the Wesleyans, who are offered their fair and legitimate proportion of that sum, according to the last census, refuse to receive it, the amount will not be retained in the Treasury for secular purposes, but allocated amongst other churches in the country.

9th.—In the examination of several official documents, I met with a chronological record, illustrative of the rise and progress of the colony of New South Wales, of which the following is an abridgment.

In 1789, one year after the establishment of the colony, the first harvest was reaped (at Paramatta). In 1790, the first settler (a convict) took possession of the land allotted to him. In 1791, the first brick building was finished. In 1793, the first purchase of colonial grain, (1,200 bushels,) by Government, was made. In 1794, the first church was built. In 1800, the first copper-coin was circulated. In 1803, the first newspaper

was printed. In 1805, the first colonial vessel was launched. In 1810, the first census was taken, and the Free-school, toll-gates, police, and Sydney market were established. In 1813, the first fair was held. In 1815, the first steam-engine began to work. In 1817, the Supreme Court, and first Bank were originated. In 1818, the Benevolent Society was formed. In 1819, the Orphan Institution was founded, and the first Wesleyan Chapel was opened. In 1820, the first spirits were distilled, and the first colonial tobacco was sold. In 1822, the freedom of the press was conceded, and the first Agricultural and Reading Societies were instituted. In 1824, the Charter of Justice was granted, the Legislative Council appointed by the Crown, and the first Court of Quarter Sessions was held. In 1826, the first criminal jury was empaneled, the first Arch-deacon ordained, the first coroner appointed, and the first constitutional country-meeting held. In 1827, the first daily newspaper was issued. In 1829, the first Circuit Court was opened. In 1830, the first civil jury was empaneled, and the first college founded. In 1831, the first colonial steam-boat was built. In 1832, the first Savings'-bank was instituted. In 1833, the Mechanics' School of Arts was formed, and a monthly magazine was begun. In 1834, land sold in Sydney at £20,000 per acre. In 1835, the first Protestant Bishop of Australia was appointed. In 1840, sheep sold for 1s. 6d. each, and thousands were "boiled down" for the sake of their tallow. In 1842, Sydney was incorporated, with a population of 40,000 citizens. In 1850, there were in the colony 12,000,000 sheep, 2,000,000 horned cattle, 150,000 horses, and 100,000 pigs. A grant was made to the colony of a Representative Assembly and responsible Government.

"The rapid strides by which New South Wales has acquired its present position are so extraordinary as to raise fears for its duration. These fears would be only too well grounded, if the future prospects of this extensive country, and of its increased population, depended solely upon pastoral pursuits. Had New South Wales no agricultural capabilities, no mineral wealth, no fisheries, then indeed might the colonists look for-

ward, with melancholy foreboding, to the time when her vast pastures would be over-thronged, as the epoch which sooner or later must arrive, and mark the period of decadence. But the pastoral age is the primitive step in the history of a people possessed of the varied elements necessary to constitute a mighty and permanent empire. The reason is sufficiently evident; the pastoral resources of a newly discovered region are naturally the most readily available to the settler, who from thence obtains not only present sustenance, but the means of developing the less prominent, but more intrinsically valuable, capabilities of the soil."

The colonists themselves are not disposed to consider their fine country as a vast "sheep-walk," or to restrict their energies to the multiplication of flocks and herds. The first steps in the progress from the pastoral to the agricultural state have been taken with most encouraging success. In 1850 the colony not only grew sufficient grain for the consumption of its own people, but exported a considerable quantity. To say nothing of its gold-fields, and its various mineral riches, it is capable of producing the vine, the olive, and the mulberry; cotton, sugar, tobacco, hemp, and timber, to an almost incalculable extent; all which products are in constant demand in Europe. Humanly speaking, therefore, the welfare of the colony rests on a sound basis, and, with the blessing of Divine Providence, its future greatness may seem as marvellous to our descendants as the position it has already attained appears to those whose lengthened space of life has enabled them to watch its progress from the infant, starving, struggling, penal-settlement at Sydney-Cove, to the present flourishing colony of New South Wales, with its precocious, energetic, and wealthy offspring Victoria.

But, whilst contemplating this prosperity, I met a wretched-looking native, whose unhappy condition originated a very different train of thought from that which I had been indulging. I remembered the unmitigated wrongs inflicted upon his people by the march of colonization; that the early settlers had from various motives cut them off, under cir-

cumstances of revolting cruelty, and apparently without remorse. I remembered that disease for which they knew no remedy, and the spirit bottle whose deadly influence they had not previously felt, had been introduced among them by the white man, and with fearful rapidity were effecting their destruction. I remembered that should they, according to the present ratio, continue to decrease in number, they would ere long be swept away by the tide of emigration, and, as a race, become extinct. As these things occupied my mind, I could not but deeply lament that so little, comparatively, had been done by the Christian Church to save this miserable and greatly injured people. A few attempts, at different times, had been made, but, certainly, not commensurate with the necessities of the case; and these efforts having failed to produce all that was expected and desired, the work, to a great extent, had been abandoned as a hopeless undertaking. But whence arises this paralyzing scepticism? Are the aboriginal inhabitants of Australia not men? Has not the God of love included them in the world's redemption? And does not the great apostolic commission to disciple all nations apply to these as well as to other dark tribes? The work of evangelizing them may be unpromising, but it presents no greater difficulties than those which, in other parts of the heathen world, have been overcome.

In visiting the Sydney market, in the evening, my attention was called to the fruits and culinary vegetables of New South Wales, as being numerous and of excellent quality. "In a small garden at Paramatta," says Martin, "I had the apple, pear, peach, nectarine, apricot, loquat, quince, cherry, plum, melon, pineapple, citron, orange, grape, mulberry, walnut, gooseberry, strawberry, raspberry, and currant, all in full perfection. So abundant is the peach, that in many places I have seen the farmers feeding their pigs with the windfalls of their teeming orchards." The late Allan Cunningham, during his explorations in the interior, was often refreshed and nourished by finding peach trees scattered about the forests, where they had grown from stones planted by bushrangers, and from

having been dropped by birds. In grateful recognition of the benefits thus received as a weary and fainting traveller, Cunningham always carried about him a bag of peach-stones, which he planted on every occasion in suitable places. The small settlers make a cider and a brandy from their peach fruit.

Among other fruit-trees, besides those above named, are the almond, which flourishes remarkably well, and the banana, in the more northern positions of the colony. "The fig tree produces two crops in the year, without any farther trouble than that of planting: the fruit is of the finest flavour, abundant in quantity, presses well, and will probably become a valuable article of export." Grapes of every variety are very plentiful, and are now being dried as raisins, as well as extensively manufactured into wine, brandy, and vinegar. Melons, water and sweet, grow almost wild in New South Wales. The farmers scatter a few seeds among their corn, and they thrive so luxuriantly as to be scarcely an article of sale except in towns. They sometimes attain a size of 24 pounds weight. The lemon flourishes as hedgerows. The orange arrives at a degree of perfection greater than I have witnessed in the West Indies. The mulberry thrives in every part of the colony, and its growth may be augmented to an almost indefinite extent for the feeding of silkworms. The walnut, filbert, and chestnut are in perfection, especially the filbert, which is of a size and flavour unsurpassed. All the culinary vegetables of Europe are of large size and excellent quality. Potatoes, carrots, parsnips, turnips, onions, peas, beans, cabbages, spinach, artichokes, asparagus, celery, cucumbers, radishes, seakale, rhubarb, &c., which are produced in New South Wales, would be highly prized in Covent-garden market. The various beautiful flowers which adorn the gardens of England are extensively cultivated in the colony, where they obtain a magnitude and beauty which add to their natural charms.

10th.—The holy Sabbath. In the morning I preached at Newtown, in a very neat Gothic Chapel, to a good congregation, but was grieved to learn that some of the hearers had

received the Morrisonian heresy, and others the Winchesterian views of future punishment. Some say that it matters little what a man believes, if his life be right. But belief influences actions; and if a man's creed be essentially wrong, his life must be more or less influenced by it, and cannot therefore be right.

In the evening I preached in York-street Chapel. The weather being very unpropitious, and influenza prevalent, I expected a slight attendance, but was pleasingly disappointed. The chapel was well filled, and although we had no manifestation of feeling, we had deep and most encouraging attention to the preached word. A public prayer-meeting, attended with some blessed results, concluded the services of this tempestuous day.

12th.—Yesterday being so thoroughly wet and stormy, I did not leave the house. This morning a person of great peculiarity called upon me, whom Mr. B——, with his usual hospitality, asked to take breakfast. It appears that this was an individual who had, some time ago, so frightened the ladies by his shouting whilst I was preaching in York-street Chapel, that a magistrate present ordered him to be taken out by policemen, and placed in the watchhouse. The next day, being brought before the police-court, he declared that he had only said *Amen!* and as no one appeared against him, he was discharged. The case was reported in the papers; and as it seemed a new phase in Methodist history for a man to have been taken to the watchhouse for saying Amen, I felt somewhat uncomfortable; and especially as it was intimated by some, that the Australian Connexion about to be formed would undoubtedly discard the "vulgar practice of saying Amen!" I knew, too, that it was quite possible for the party who had been thus dealt with to be a sincere, though mistaken man, and was therefore very anxious to have an opportunity of conversing with him. That opportunity was afforded this morning. Whilst at breakfast I referred to the extraordinary noise he had made in the chapel, and asked for an explanation, when he said, the power of God was upon him, and he could not help it. He having spoken

of his conversion, I requested that he would give some farther account of it, when he began somewhat incoherently,—but suddenly stopping, said, “I will have my cup of coffee first.” By the time that he had finished, it was the hour for family worship, and all the members of the household were collected. Whilst the Scriptures were being read, he, in a sharp, shrill, and most unearthly voice, abruptly cried out, so as to electrify the whole circle, and lift nearly all present some inches from their seats. One lady shrieked, and in a state of terror rushed out at the open window. After reading the Scriptures, we had prayer; and whilst I was engaged in that devotional exercise his noises were so loud and startling that some of the family, alarmed, hastened out of the room; the servants tittered; and one gentleman, in a state of powerful excitement, rose from his knees, and, in attempting to reach the door, stumbled over my feet, displacing sundry articles of furniture. In such circumstances it was quite impossible to be devout, and I therefore abruptly closed the service. One of the servants was a Roman Catholic, and said she understood that this was something in our religion which came down once a year! This unexpected and fearful interruption of family worship gave me an opportunity of showing to this “weak brother” the impossibility of his being under Divine influence, as he professed, when his proceedings produced such effects. I also explained to him the scriptural rules of *order* and *edification*, as laid down by St. Paul, but failed to produce any favourable impression, and felt fully convinced, from the whole of his proceedings this morning, that he was labouring under some mental aberration. I told him so; but it is a very difficult thing to convince a man that he is crazy.

15th.—Sir Charles Nicholson, the Speaker of the Legislative Council, called upon me. He expressed great catholicity of sentiment, and I found him exceedingly intelligent and agreeable. At present the colony is ruled by a Governor, aided by an Executive Council consisting of the Colonial Secretary, Auditor-General, Attorney-General, Treasurer, &c. The Legislative Council consists of 54 members, 18 of whom, including

the members of the Executive Council, are nominated by the Government, and 36 elected by the people. The late Act of the Imperial Parliament, however, will alter this arrangement, and more fully assimilate the Colonial to the Home Government.

16th.—Visited the University, and met with a gentlemanly reception from the professors. Dr. Smith, Professor of Chemistry and Experimental Physics, showed me some beautiful specimens of Australian minerals. It appears that this colony has not only its coal and gold fields, but also its iron, copper, and tin, of excellent quality and in great abundance. "O Lord, how manifold are thy works!" "The earth is full of thy riches." Dr. Smith also conducted me through the Museum, in which there are specimens of several rude aboriginal productions, and the perfect skeleton of a huge sperm whale. The buildings at present occupied by the University are but temporary, and will be superseded by more stately and appropriate erections.

17th.—The Christian Sabbath; and I had the pleasure of hearing Mr. Boyce in Princess-street Chapel. His subject was the Parable of the Pharisee and Publican, and his sermon was quaint, terse, faithful, and exceedingly pointed,—“a new sharp threshing instrument, having *teeth*.” In the evening I preached in York-street Chapel, and as the weather was favourable the place was crowded.

18th.—Rose early, and had a walk before breakfast. I plucked a Mandarin orange, covered with the sparkling dew, and found it exceedingly delicious. This kind of orange, though smaller than that which grows in Europe or the West Indies, possesses a much finer flavour, but is not yet extensively cultivated in this country.

During the day I examined the Census Schedules of the population as found on 1st March, 1851, in the colony of New South Wales, and ascertained the following results:—

SEX AND AGE.

Under two years	Males, 6,473	Females, 6,361
Two, and under seven	„ 15,734	„ 15,519

Seven, and under fourteen	Males, 14,480	Females, 14,384
Fourteen, and under twenty-one ..	„ 9,047	„ 10,920
Twenty-one, and under forty-five ..	„ 44,697	„ 27,593
Forty-five, and under sixty	„ 12,529	„ 5,042
Sixty, and upwards	„ 3,341	„ 1,195
Total	106,229	81,014

SOCIAL CONDITION.

Married	Males, 30,002	Females, 30,363
Single	„ 76,227	„ 50,651

CIVIL CONDITION.

FREE.

Born in the colony, or arrived free..	Males, 81,226	Females, 76,695
Other free persons, formerly bond..	„ 22,397	„ 4,232

BOND.

Holding tickets of leave	Males, 1,986	Females, 46
In Government employment	„ 594	„ 32
In private assignment	„ 26	„ 9

RELIGION.

Church of England	93,137	Roman Catholics	56,899
Church of Scotland	18,156	Jews	979
Wesleyan Methodists	10,008	Mohammedans and Pagans	852
Other Protestants	6,472	Other persuasions	740

EDUCATION.

UNDER TWENTY-ONE YEARS.

Cannot read	Males, 22,772	Females, 22,253
Read only	„ 8,240	„ 9,593
Read and write	„ 14,686	„ 15,338

ABOVE TWENTY-ONE YEARS.

Cannot read	Males, 12,475	Females, 7,000
Read only	„ 7,222	„ 6,842
Read and write	„ 40,834	„ 19,975

COUNTRY WHERE BORN.

In the colony	Males, 40,665	Females, 40,726
In England	„ 35,012	„ 16,101
In Wales	„ 376	„ 181
In Ireland	„ 20,440	„ 18,219
In Scotland	„ 6,531	„ 4,376
Other British dominions	„ 1,118	„ 837
In Foreign countries	„ 2,078	„ 573

OCCUPATION.

Commerce, Trade, and Manufacture	12,423
Agriculture	11,898
Shepherds, and persons in management of sheep	11,449
Stockmen, and persons in management of horses and cattle	4,170
Horticulture	930
Other labourers	10,875
Mechanics and artificers	5,857
Domestic servants, male	3,853
Domestic servants, female.....	6,694
Clerical profession	283
Legal profession.....	207
Medical profession.....	326
Other educated persons	2,188
Alms-people, pensioners, paupers, &c.	694
All other occupations	6,337
Residue of population	109,159
Total.....	187,243

HOUSES.

Stone or brick	13,509
Wood.....	18,153
Total.....	31,662

It is more than two years since this census was taken, and during that period the population has greatly increased. It is true that the tide of emigration has been diverted chiefly to Victoria, but still many persons have come to this colony; for, according to the "Statistical Return," the population on December 31, 1852, was 208,254; and it is believed, on satisfactory evidence, that it is now about 220,000, and will no doubt rapidly increase.

CHAPTER VI.

SCHOOLS—Australian Board of Missions—Emancipated convicts—Public Library—Convict establishment—Sydney District-Meeting—Wesleyan College—More Ministers wanted—Government immigrants—Atheist reclaimed—New Constitution Bill—Speeches on the second reading—A fallen Minister imprisoned—Death-adder—Debate in the Council—New Exchange—Arrival of Missionaries from Polynesia—Dust-storm.

I VISITED some of the Wesleyan Schools in Sydney on the 19th of July. There are six of them; and, although not so satisfactory as some of our schools in England, they are nevertheless encouraging. The Glasgow system and the monitorial plan appear to be blended in their management, but in some of them there is a great lack of order. The children are receiving a good plain education, and some are making considerable proficiency. All the schools, except one, receive Government aid.

In the colony of New South Wales there are National and Denominational Schools, both of which receive State support. For the year 1852, the former received £5,500, the latter £9,803 16s. 7d. The National Board of Education have a Normal Training Institution, and 50 schools, with 3,658 scholars. The Denominational Board for the same year report 163 schools, with 12,557 children.

The Census for 1851 contains the following particulars:—

CHURCH OF ENGLAND.

Schools.	Children on Books.	Grant.	Childrens' Fees.	Average Cost.
92	5,496.....	£4,020..	£2,555 2s. 0d...	£1 3s. 11d.

PRESBYTERIANS.

42	2,140.....	£1,900..	£1,001 18s. 4d...	£1 7s. 1½d.
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WESLEYAN METHODISTS.

15	1,080.....	£570..	£802 7s. 7d...	£1 5s. 5d.
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ROMAN CATHOLICS.

36	2,865.....	£1,800..	£671 1s. 8d...	£0 19s. 0½d.
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In the National Schools a portion of a day every week is

set apart for the religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children may have access to them for that purpose; but the members of the Board complain that very few of their schools receive visits from any religious instructor. The Government also supports two Orphan Schools at Paramatta, the one Protestant and the other Roman Catholic. Last year the sum of £2,002 15s. 8d. was appropriated to the former, and the sum of £1,851 10s. 11d. to the latter.

The state of education in the colony is seen from the Census Returns of 1851. According to that census, 90,823, or nearly one-half of the entire population, could read and write; 31,897 more could read; and 54,513 could do neither the one nor the other,—but that number, of course, included all children in a state of infancy.

20th.—In the evening I attended a meeting of the Australasian Board of Missions, convened to hear the Report of the Missionary Bishops, who had visited, in the "Border Maid" ship, several islands of the Pacific. The meeting was held in the school-room, Castlereagh-street, and about 400 persons might be present. The Archdeacon of Sydney, a venerable old man, presided, and spoke with much propriety and effect. Amongst other good things, he said, that at his advanced age he would willingly traverse the uttermost parts of the earth, if he might be the instrument of bringing one sinner to repentance;—a noble sentiment, and worthy of a Minister of Him who came from the glory and happiness of heaven to the reproaches and sufferings of earth, to seek and to save that which was lost. The Bishop of Newcastle spoke with much modesty and good taste; and gave a graphic sketch of his visit to the New Hebrides and the Solomon-Islands. The Bishop of New Zealand, whose appearance is attractive, and who is doubtless a man of extraordinary enterprise, greatly interested me. His manner, spirit, and manly eloquence, are all calculated to make a favourable impression. He is said to have some Tractarian infirmities, but on this occasion they did

not appear: nor do I think it possible for such exclusive, narrow, and uncharitable views, as are held by Tractarians, long to exist in connection with that noble, expansive, and ardent spirit of Missionary enterprise which genuine Christianity inspires. They are more suited to the cloister than to the platform,—to the censorious Pharisee than to the catholic evangelist,—to the stoic, with his icicle encasing, than to the Christian Missionary whose heart is on fire to save the world. Nine youths, whom the Bishops had brought from the different islands they had visited, and who had been for some time receiving instruction in New Zealand, were present at the Meeting, and excited considerable interest. One of them is a native of Waikane, one of Lifu, one of Mallicolo, one of Eromanga, and five of Mare, or Nengone. They are to be sent back to their respective islands, to prepare the way for Missionary labour.

21st.—Had some conversation with a person who had formerly been a convict, but who was now a free man. There are many such in the colony, and some of them are in good circumstances. It appears that from the formation of the colony of New South Wales, until it ceased to be a penal settlement, it received 52,000 male, and 8,706 female convicts, making a total of 60,706. This number does not, of course, include those transported to Van Diemen's Land. According to the census of 1851, there were at that period only 2,606 males and 87 females remaining in bonds; but there were 22,397 males and 4,232 females who had once been convicts, but had legitimately obtained their freedom, making a total of 26,629, or one-seventh of the whole population. This state of society is likely to be somewhat startling to those who have just arrived with all their English feeling; but they will very soon find that there is no inconvenience arising from it; that many of the emancipated are truly reformed characters, and some of them in circumstances of worldly prosperity. They are seldom, however, admitted into the family-circle of those who have never been in bonds, the usages of society forbidding it; but they are not taunted, and where there is genuine reformation,

their former unhappy condition is not referred to, nor is any stigma attached to their children.

22*d*.—Returned the call of Sir Charles Nicholson. His residence, in the suburbs of the city and overlooking the harbour, is highly picturesque. He received me and my friend Mr. Boyce with much politeness, showed us through his extensive and valuable library, and was exceedingly agreeable. On returning, I spent some time in the public library, which contains a large collection of books, a great variety of periodicals, and is amply furnished with European newspapers. Those who have never been out of England can form but little idea of the zest with which I devoured the English news. Rumours of war between England and France had reached the country, and created not a little anxiety, especially amongst those of us who had left behind beloved families and friends; but, thanks to Him who “still the tumult of the people,” the peaceful aspect of affairs in Europe, communicated by the late arrivals, happily allayed our fears and removed anxiety.

Leaving the library, I passed several rich and beautiful shops; and as I was not in ecstasies, a friend who accompanied me said, “Why don’t you admire them?” On my telling him I did admire them, he directed my attention to a window in which were some fine engravings, and said, “Are we not a great and rising people?” As I smiled and said nothing, he further added, “These are beautiful engravings; why do you not praise them?” I replied, that I should most readily do so had they been the product of this young colony, but they were all from England. “Ah,” said he, “we have no time to do such things here. In England you are making pictures, whilst here we are making nations!” There is a great deal of what is called “Colonial bounce” in this country, which has often reminded me of an occurrence some years ago in New York. Being on a visit to that city, I attended the opening of one of the Colleges, and heard from all the speakers a great deal in praise of the United States. On my returning to my lodgings, the American gentleman who had accompanied me very sarcastically said, “I have long known that this country is the

wisest, the richest, the greatest, and the strongest nation in the world; and I now calculate that I shall soon hear at one of these public meetings that it is also the *oldest*!" This "colonial bounce," however, is simply the result of rapid prosperity, and not indicative of any feeling of disloyalty. There may be exceptions, but, as far as I have been able to judge, the people of these colonies are warmly attached to the mother country, and will doubtless continue so while the Imperial Government treats them wisely.

24th.—*The Lord's-day.* I preached twice, to large congregations, in the Surrey-Hills Chapel. I met with a person recently from England, who had once "run well," but whom Satan, through the instrumentality of what was called "the reform movement," had effectually "hindered," and placed in circumstances of deep wretchedness. He spoke to me with considerable embarrassment, and appeared ashamed of the divisive course he had pursued, but declared that he had been thoroughly deceived and ruined by designing men. "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."

26th.—Letters from home! "As cold waters to a thirsty soul, so is good news from a far country."

27th.—By the kind invitation of the Attorney-General, and a member of the Legislative Council, I visited Cockatoo Island. It is situated in the harbour of Port Jackson, and is the only Convict Establishment in New South Wales. We found upwards of 300 convicts, who were generally employed in making a dock, 276 feet long by 76 wide, cut out of the solid rock, which will afford great accommodation when finished. The Superintendent took us through the whole establishment, which was beautifully clean, and apparently well regulated. The island is only about 20 acres in extent, and yet there is sufficient rain-water caught upon it to supply the whole of its population. Several convicts were in the hospital, and as one of them was said to be "sinking fast," I spoke to him on the necessity of a preparation for another world: his heart became affected,—tears rolled down his deeply furrowed cheeks,—and

with great emotion he said, "God has heard my prayer; and I am not afraid to die." This unexpected reply led me to institute an inquiry as to his views of the plan of salvation, and the foundation of his confidence and hope; when, to my increased surprise and delight, he replied that he had been a grievous sinner, and had no goodness of his own; but that Jesus had died for sinners, and his only trust and hope was in Him, whose blood cleanseth from all sin. This afforded me a good opportunity of speaking to others in the hospital; and I hope the seed thus sown may spring up, and bear fruit to the glory of God.

The Superintendent keeps several parrots, one of which we found talked well. Some time previously the Governor had visited the establishment, and on passing the cage where the loquacious bird was kept, it exclaimed, "Charley, my boy! Pretty Charley!" The parrot had been taught that phrase; but as the Governor's name was *Charles*, the strange coincidence produced a burst of laughter, in which the parrot, I understand, heartily joined.

On returning from the Island, we rounded "Long-nose Point," also "Billy Blue's Point," passed "Snake Island," "Spectacle Island," "Goat Island," and "Pinch-gut Island," names certainly not very classical, nor yet in accordance with the inspiring scenery of the splendid harbour.

28th.—The Annual District-Meeting of the Wesleyan Ministers in New South Wales commenced its sittings. The usual inquiries as to moral character, belief of our doctrines, observance of our discipline, and ability for the work of the Ministry, were faithfully made and most satisfactorily answered. These yearly examinations are of great importance both to the Ministers and the people of their charge, tending, as they do, to preserve the purity, orthodoxy, and efficiency of the Ministry.

Two candidates were examined. One of them had been a disciple of Socinus, but having been convinced of his error, had mercifully escaped from the soul-destroying heresy, and with great earnestness offered himself as a Missionary to Feejee. The other, the son of one of the first Wesleyan

Missionaries to New Zealand, evinced the advantages of a good religious training, but for the present restricted his offer to the Australian Colonies. Both passed their examination creditably, and were recommended to be received on trial.

Having stated to the Meeting the object of my deputation, a free discussion took place, and highly satisfactory resolutions were unanimously adopted on the subject. The propriety of uniting the Missions in New Zealand and Polynesia with the Australian Conference was also brought before the Meeting, and resolutions passed most cordially recommending the measure.

29th.—The Circuit Stewards attended the Meeting, and carefully examined the financial state of the District. I was much pleased with the constitutional principles they maintained, and the fine spirit they manifested in the discharge of their duties. Having alluded to the object of my visit to the country, I stated that, as I found a very general desire to incorporate in the new arrangement New Zealand, Feejee, and the Friendly Islands, I should like to elicit their opinions on the subject. After a free conversation, in which I showed the desirableness of such a measure, and how it might be effected, and the Missions sustained by Australia, the laymen unanimously passed the following Resolution :—

“That this Meeting, having heard the statement made by the Rev. R. Young with reference to the proposal of attaching the Missions in New Zealand and the Polynesian Islands to the Australian Conference, do cordially approve of the principle of the proposed arrangement, and hereby pledge themselves to use their utmost exertions to secure its accomplishment.”

30th.—Some conversation having taken place in the Meeting on the subject of the contemplated Wesleyan College to be placed in connexion with the Sydney University, an earnest desire was expressed that a suitable building should be erected with as little delay as possible; when the Rev. B. Hurst, one of our indefatigable Missionaries, who had recently come into the possession of considerable property, made an able and truly Christian speech on the duty and blessedness of giving, and concluded by offering the noble sum of £1,000 towards the

proposed erection. Nor was this all. More Ministers being greatly needed to enter promising doors of usefulness in many parts of the colony, he also offered £100, if £400 more could be raised, to pay the passage of six young Ministers from England; and moreover stated that he felt contributing largely to the cause of God was the best check to penurious tendencies. "A faithful and wise steward."

31st.—*Sabbath-day.* In the morning I had the pleasure of hearing the Rev. John Eggleston preach in Toxteth-park Chapel. The sermon was clear and powerful, and had it been delivered with less rapidity would have been still more so. Towards the close, it was a thunder-storm, but one through which Calvary was seen; and if the lightning flashed so as to excite alarm, it was that sinners might flee for refuge to the cross of Jesus. In the evening I preached in York-street Chapel, after which an interesting prayer-meeting was held.

• *August 1st.*—Two young men, having finished their probation, were examined, and recommended for ordination to the full work of the Ministry. A letter referring to one of them, was received from a Clergyman of the Church of England, in which he spoke of him in high terms as a fellow-labourer. Certainly there is much more Christian charity in this catholicity than in those contracted and unamiable spirits who, under the influence of Tractarian exclusiveness, exclaim, "The temple of the Lord, the temple of the Lord are we!"

3d.—This evening I preached the "District Sermon" in York-street Chapel. The Ministers were all present; and, although there was an exciting political meeting held in one part of the city, and a popular lecture on science being delivered in another, yet the chapel was full. At the conclusion of the public service, the sacrament of the Lord's supper was administered, and some hundreds of the people remained to receive with their Ministers the sacred emblems of the Saviour's broken body and shed blood. It was indeed a solemn and most profitable season.

5th.—A tea-meeting was given by Mr. M'Arthur to the Ministers and principal members of the Wesleyan churches in

the city. About 500 persons were present, and some excellent addresses were delivered by both Ministers and laymen. The following Resolutions were then adopted with great cordiality.

"That, as it hath pleased Almighty God to raise the Wesleyan churches in this part of the world to a state which warrants their official separation from the British Conference, we embrace this opportunity of expressing our very great pleasure in being favoured with the presence of the Rev. R. Young, and our hearty concurrence in the object of his mission.

"That, as the Rev. B. Hurst has kindly offered the sum of £100, provided that £400 additional can be raised, towards bringing six young Ministers from England to New South Wales, this Meeting, convinced of the importance of entering the many providential openings which are presenting themselves in the interior of the colony, hereby expresses its sympathy with the object, and pledges itself to raise the required amount."

The Rev. W. B. Boyce, the chairman, then stated that they were now prepared to receive contributions to meet the offer of Mr. Hurst; and, in a few minutes, the sum was subscribed with so much cheerfulness, that double the amount might have been realized. The Wesleyans in these colonies are far from being parsimonious, and many of them evince a liberality indicative of great nobility of soul, as well as high Christian principle.

6th.—This morning the sittings of the District-Meeting closed, all of which had been marked with the most entire harmony. The Wesleyan Ministers of this colony are a highly respectable class of men, and well fitted for the important position they must occupy in this rapidly advancing country. Comparison would be invidious, but there are men here possessed of very considerable talent and efficiency; and all of them seem intent upon spreading scriptural Christianity throughout the land. Certain Resolutions respecting the Deputation were placed on record. [*Note C.*]

7th.—The return of the Lord's-day. I heard the Rev. B. Hurst preach in York-street Chapel. He took his text from Isaiah xii. 1; and his sermon, though said to be too long, was nevertheless evangelical, experimental, energetic, and well calculated to be useful. A fine specimen of plain Gospel preaching. Not tinsel, but bullion. I once heard it said by a facetious gentleman, that when a Minister became rich he generally began to "expectorate blood," and allege that he could not any longer sustain the exertion of preaching. Not so, however, with Mr. Hurst. Nor is it likely that the man who has the heart to give to Methodism in one week the noble sum of £1,100 will ever be found in that category.

10th.—Several vessels having lately arrived in this port with Government immigrants, the following advertisement will show how they were disposed of. It appeared in this morning's paper:—

"The single female immigrants, per ships 'Earl of Elgin' and 'Empire.'—Some of the unmarried females by the above vessels being still disengaged, they can be hired this day and following days, between the hours of 2 and 4 o'clock in the afternoon, at Hyde-park Barracks. Persons not known at the Immigration Department, applying for female servants, will be required to produce letters of introduction from a Clergyman or Magistrate."

On the arrival of a Government immigrant ship, the official agent proceeds on board, and requests the Master to make immediate arrangements for landing the unmarried females. When landed, they are, with their luggage, conveyed to the Institution prepared for their reception, and placed under the care of the Matron. They are permitted to remain there for some days after their arrival, and provided with all conveniences necessary to enable them to wash their clothes, and put themselves in a state of readiness for taking service. While in the Institution, they receive religious instruction from the Chaplain attached to the department, whose duty it is to perform divine service twice a day, and to visit in the infirmary such of the immigrants as may be removed there for

medical attention. He is also requested to attend at the hiring of the young women, and to assist in procuring them suitable employment. The inmates who belong to the Romish church are visited by their Priests and Sisters of Charity. When the young women are prepared for entering into service, a day is then named for hiring them; and, in addition to its being published in the Government Gazette, it is notified in the daily newspapers,—as seen in the advertisement quoted. Not only are publicans and persons keeping houses of entertainment prohibited from hiring servants at the Institution, but all others are obliged to obtain orders of admission into the hiring-room, by application to the authorized agent; and persons whom he does not know are required to produce letters of introduction from a Clergyman or Magistrate. Thus is great solicitude manifested to shield the young women from evil, and to place them in suitable positions. After being placed in service, the protection of Government is still continued to them. If they become invalided, they are admitted into the Infirmary, and maintained there at the public expense until their recovery, when they are again received into the Institution, and provided with other situations. Should any of them be improperly treated in service, they secure redress at the Police-court.

During the last three years, ending December 31st, 1852, the immigrants sent out to this colony at the public expense amounted to 10,905. Males, 4,860; females, 6,045; who are thus officially classified:—Natives of England, 3,185; Scotland, 780; Ireland, 6,916; other countries, 24. The total outlay paid from the territorial revenue of New South Wales on account of these immigrants amounted to the sum of £330,531 4s. 5d. During the same period, the official returns show that 5,096 immigrants, paying their own expenses, had arrived in the colony.

14th.—*Sabbath*. I preached in the morning in Surrey-Hills Chapel, and in the evening at York-street. Both places were filled; and the congregations were highly respectable and attentive. "What must I do to be saved?" was the important

question which a broken-hearted sinner proposed to me at the conclusion of the evening service. It appears that this individual had for many years lived opposite one of the Wesleyan chapels in London, but had never attended its services: that, on the invitation of a friend, she had come to York-street Chapel to hear "the gentleman recently from London;" and the sermon having, by the Divine blessing, awakened her conscience, she was anxious at once to seek the forgiveness of sin, and to consecrate herself to God. I gave her such advice as I deemed suitable; and left her with the full persuasion that she was "not far from the kingdom."

15th.—This morning a young man called upon me for pastoral advice. It appeared from his statement that he had been apprenticed to a Deist, and, unhappily, imbibed the views of his master. Nor did he stop here, but became a confirmed Atheist,—not in pretence merely, but really such, and a bold advocate of that form of unbelief. About five years ago, however, while preparing himself, by reading and study, to become the champion of his party, he was convinced of his error, and by degrees embraced the Christian verities. He earnestly desired and sought the comforts of Christianity, and with that view strictly attended to moral duties; but had failed to realize the object of his desire, and was on the point of giving up the pursuit as hopeless, when last evening, being led providentially to York-street Chapel, he discovered two things which he had not previously known; viz.,—that he was a *helpless, perishing sinner*; and that he had been attempting to *make himself worthy* of God's attention and blessing. This discovery had given an entirely new aspect to his case, and rendered him exceedingly wretched. His spirit, however, was manifestly humble and contrite, and I preached unto him Jesus. It would be a great benefit to many were they to seek pastoral advice when under the convincing power of Divine truth. To make a Minister acquainted with their views and feelings would not only secure his sympathy, advice, and prayers, but tend to commit them to the service of God, and would be in perfect accordance with scriptural precedent:—"Now when they heard

this they were pricked in their hearts, and said to Peter and to the rest of the Apostles, Men and brethren, what shall we do?"

16th.—This evening I attended the Legislative Council, to hear the debate on the second reading of the "New Constitution Bill," proposed for the colony. That Bill provides for an Upper House, and a Lower House,—the former by the nomination of the Crown, and the latter by the election of the people. The clauses of the Bill which provide for the composition of the Upper House having created much excitement in the colony, and led to the holding of a public meeting in Sydney, the second reading of the Bill was looked forward to with considerable interest, and I was obligingly furnished with the "Speaker's order" to be present. The debate was opened by Mr. Wentworth, a gentleman of considerable celebrity, and reputed the most popular speaker in the Council. His appearance, however, did not much impress me in his favour. He wore a drab coat, with large pearl buttons; and the said garment hung so loosely upon his person, that it might have been warranted not to fit. Altogether, his aspect and manners strikingly resembled those of an English yeoman, labouring under some infirmity of temper on his return from a falling market, and indicated an approaching storm. He began with some hesitancy of speech, but became more fluent as he proceeded; and, when assailing principles opposed to his views, and denouncing men hostile to his measures, his spirit became fired, his voice elevated, and his eloquence thrilling and powerful. In the course of his speech, he spoke of certain parties in terms by no means flattering, and certainly not in accordance with good taste. Of his constituents he said, that "they were the most vacillating, ignorant, and misled body of people in the colony;" and of the Sydney merchants, that "those lords of the Exchange, as they called or thought themselves, the colony could do well without. All they had done for him he could have done for himself;" and that they were "a filthy community." The people who had got up the public meeting he declared were "vapid declaimers," "ignorant of what they declaimed

against." "All that they were fit for was to talk and to threaten;" and that "they railed with insane vehemence." Of the members of the Council who had attended that meeting he remarked, that "they had disgraced the position which the legislature of the country ought to occupy;" "consented to sink themselves from the rank of representatives to that of mere miserable delegates," and they were "weathercock politicians." Speaking of Dr. —'s book on the colony, he said, that "it was abominable trash;" and if the ministers and people of England sought their knowledge of the colony from that book, they "could not seek it from a more depraved and polluted source;" and parties who had impugned his motives, he represented as beneath his notice; and yet he denounced them as "dirty libellers," "democratic vagabonds," and "paltry ruffians." All these offensive epithets were expressed with considerable feeling, whilst the askanced looks of the speaker, as he glanced upon the whole house, told of the fearful perturbation within. However, notwithstanding these abatements, his speech was marked with great ability, and advocated high and constitutional principles with telling effect. He spoke for upwards of four hours, and was listened to with attention and manifest interest.

17th.—This morning I married the Rev. J. W. Pemell; a laborious Missionary in the interior, to Eliza Ann Abraham, likely to make him a suitable wife. In the evening I met a select party of friends at the house of the Rev. R. Mansfield, and preached to a good congregation in Balmain Chapel. Here I became acquainted with the particulars of a most melancholy case. An individual, then incarcerated in Sydney common jail, was formerly a Wesleyan Minister in England; but having been more than once brought to the bar of the Conference, on charges preferred against him, he left the Connexion, and declared himself thoroughly dissatisfied with the discipline of the Body. Soon afterwards he united himself with another section of the Church; and, being a man of considerable talent, received an appointment to an important Mission-station. How he discharged the duties of his new position I know not; but

he soon left it, and found his way to this attractive country. Here he entered upon secular pursuits; and being accused, and clearly found guilty, of a most fraudulent transaction in which he showed his want of common sense as much as his want of common honesty, he was sentenced to hard labour for three years in jail, and was then suffering the penalty. "Be sure your sin will find you out."

18th.—Had a ramble in the "bush," and met with a snake, I think the death-adder; but, happily, the repulsive reptile seemed more alarmed than myself. In some species of the snake-tribe found in this country the bite is said to be harmless; in others it produces violent inflammation; and in a few the venom is so subtle as to cause death in a short time. Among the latter, the small one, commonly called the death-adder, is the most rapidly fatal of all. Several instances of immediate death from its bite have occurred in the colony. In two cases, on which inquests were held, the evidence proved that in one instance death ensued in seven minutes after the bite, and in the other in eight,—the sufferers being scarcely conscious of having been hurt, so very slight had been the puncture, and so wonderfully subtle the poison. In other cases, not fatal, much suffering is occasioned by the bite. "A bullock-driver," says a respectable squatter, "returning late one evening from a sheep-station with his team, was bitten in the ankle. On reaching home, he came directly to report his accident, and said that he shortly expected great agony. The venomous fluid began to operate visibly in about twenty minutes after the bite. There was but little external swelling. A death-like chill came over the sufferer, which was so strong, that although he was placed in front of a large fire, and covered with blankets, and the weather was very sultry, his flesh was as cold as ice, and his teeth chattered in his head: the chill was in his blood. Soon a reaction took place: intense heat succeeded its opposite extreme, and the man ran out into the open air to cool himself, for he had suddenly become as hot as fire. Next came delirium, which, after a time, gave place to nausea and headache. The patient then began slowly to

recover, and before daybreak was out of danger; though he was so worn and haggard in the morning, that it seemed as if the effects of the venom, in the course of a single night, had added five years to his age. It was a painful sight to witness, for we could do nothing to alleviate his sufferings, and looked on in constant expectation of his death."

19th.—Married Mr. Alexander M'Arthur, the son of a late Irish Wesleyan Minister, a gentleman of wealth and respectability, to Maria Bowden, second daughter of the Rev. W. B. Boyce. The wedding guests included Episcopalians, Presbyterians, and Independents, as well as Wesleyans, and formed a kind of Evangelical Alliance Meeting. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity."

20th.—The weather, though cold, and rendering fires still indispensable, was nevertheless most beautiful, and Flora began to show herself. A snowdrop was plucked, and the almond trees putting forth their pure blossoms, told that summer was approaching.

21st.—Preached this morning in York-street Chapel. A collection was made for the Wesleyan poor, especially to relieve those who had, as immigrants, recently arrived in the city, and required some assistance. The amount realized was very creditable to the congregation. Notes £5, gold £3, silver £28 15s., and copper 7½d.; making a total of £36 15s. 7½d. The almost entire absence of copper was remarkable, especially as many working-people were present, and all appeared to give. In the evening I preached at Toxteth-park Chapel, which will accommodate 200 persons, and is quite a gem of its kind. It was built by George Allen, Esq., Member of the Legislative Council, and its worship is generally conducted by himself every Sabbath morning. He married Miss Bowden, the daughter of a gentleman who was the principal instrument of obtaining, in 1815, the appointment of a Wesleyan Missionary to this country. Since that period, what hath God wrought! In Sydney, and its immediate suburbs alone, we have six Ministers, and twelve Chapels which will comfortably accommodate 5,000 persons.

The Sabbath, in Sydney, I found much more observed than I had expected. I saw no riot, nor disorder of any kind in the streets; neither did I see any shops open, save here and there a small fruit-shop; and, certainly I witnessed much less outward desecration of the Sabbath than is frequently seen in the towns and cities of Old England.

22*d.*—To-day, as I walked through Sydney, the traffic, especially in Pitt-street and George-street, with the numerous omnibuses and coaches running to and fro, reminded me of some of the thronged and busy thoroughfares in London. It is doubtless designed to be a great commercial city. Its relative position is favourable; its harbour, for extent, convenience, and security, is unparalleled; and when railways shall be opened into the interior, as contemplated, and the country's resources rendered available, it will no doubt become one of the busiest marts in the world. Its site, too, has been happily selected for effect, as well as for utility; and, as it possesses inexhaustible quarries of fine stone for building, it is sure, as already indicated by splendid structures, to become as great in architectural beauty as in commercial prosperity. Nor is it unreasonable to expect that, with its University and other scholastic institutions, together with its numerous places of worship, it will also bear the still higher impress of intellectual and moral greatness, and become the most attractive city of the Southern World.

23*d.*—Attended the Legislative Council. The debate on the "Constitution Bill" was resumed by Mr. Darval, who sought to answer Mr. Wentworth's arguments in favour of a nominated Upper House, and ridiculed the idea of creating a Peerage in New South Wales, with hereditary rights of legislature, as proposed by the Bill. This clause had occasioned considerable excitement out of doors, and not a little ridicule. Its opponents had designated the forthcoming Peerage "Mushroom Lords," "Botany-Bay Nobility;" and proposed titles for some of them sufficiently mortifying, and irresistibly laughable. Against the nomineeism of the Bill, and especially against its hereditary element, was the speech of Mr. Darval

mainly directed. The speaker was fluent, but not impassioned; clear and plausible, but not powerful. Less forcible than Mr. Wentworth, but more courteous; and if he did not use arguments more cogent than his political opponent, he employed language much more befitting a deliberative assembly. He spoke three hours; and might have been listened to with more pleasure, had he not been what Mr. Wentworth called a "political weathercock." He felt that he lay under this imputation; and defended himself by stating that he acted more correctly in changing his conduct as the result of changed opinions, than if he were, with such changed opinions, still to persist in the same course of action, as some honourable gentlemen did, for the sake of appearing consistent. He was followed by Mr. —, whose speech, I understand, was intended to support the Bill; but it was so irrelevant, that it might as well have been delivered in favour of a railway to the moon. He spoke with a somewhat soft and effeminate lisp, recited poetry like a precocious schoolboy, and painted in vivid colours the natural scenery of Greece. He animadverted upon the English constituencies, and especially those of London, Birmingham, Nottingham, Manchester, and Liverpool, for having elected certain Representatives, and proceeded, amidst bursts of laughter, (which the honourable gentleman evidently regarded as the effects of his wit, whereas they were occasioned by the absurdities perpetrated,) with his most extraordinary speech. The debate was then adjourned.

24th.—I was again present at the Legislative Council. Mr. Martin, a rising member, was the first speaker; and, in his speech on the Bill, evinced considerable research and independence. He replied to the sentiments expressed by Mr. Darval with amusing tact, and turned the laugh of the House upon that honourable member with telling effect. In speaking of the people he said, that no word in the English language was more misunderstood than that of the "*people*." It doubtless signified the whole community, and ought not therefore to be limited in its application to a mere portion of it, and that

portion not the most respectable. *The people*, as legitimately understood, were entitled to respect and consideration; but not those parties calling themselves *the people*,—without any stake in the country; and who, under the influence of designing demagogues, sought to trample upon the principles of the British Constitution. For *such people* he entertained the most sovereign contempt. The honourable gentleman possesses many of the elements of a good orator. He has confidence, ambition, independence, and power of voice; but he will never attain the position of an eloquent speaker until he acquires more freedom of utterance, and a less indistinct enunciation. I was greatly delighted to find in this debate, from both sides of the House, expressions of ardent loyalty to our Queen, and the repudiation of Republican principles in relation to this great country. Mr. Martin spoke two hours: after which the House was addressed by the Attorney-General, a Roman Catholic, who is represented by Protestants as being “as good a man as he can be with such a creed.” In the course of his speech he referred to one of the Romish Priests, who had been meddling with the Bill, and said that it only convinced him that “a good Priest might be a miserably bad politician.” The debate was then adjourned.

25th.—The foundation-stone of the Sydney Exchange was laid by the Governor-General, Sir Charles Augustus Fitzroy. His Excellency was presented with a trowel made of Australian gold, beautifully executed, and bearing a suitable inscription. A prayer was read by the Archdeacon, in which was the following petition:—“O Lord, we intreat Thee to preserve unto us the great privilege of our national Constitution; and suffer us not to be alienated from the United Kingdom, in which our fathers were taught to know, fear, and honour Thee; but make us faithful and steadfast in our allegiance to the British Crown.” The day was beautiful, the crowd witnessing the ceremony was large and respectable, and the flags of nearly all the nations of the earth waved in lovely harmony over the site of the intended building. It was impossible to be present, without reviewing the past and anticipating the future. We were

assembled on the very spot where the rude huts of the first settlers had been erected ; and on which generations yet unborn would meet for purposes of commerce, and realize, in all probability, many a princely fortune. The spacious and splendid building about to be erected was called for by the increasing commerce of the colony. The official statistics of imports and exports during the last three years show the advancing trade with which the country has been favoured. [*Note D.*]

On returning, two persons were pointed out to me who had formerly been convicts : the one was a gentleman of large property, and much respected as an honourable and clever man ; the other was a vagrant, covered with rags, upon whom the discipline of convictism had exerted no beneficial influence. In the former case there had been regret and reformation ; in the latter case, hardness and contempt.

26th.—This morning the Rev. Messrs. P. Turner and Watsford breakfasted with me. They had just arrived from Polynesia,—the former from the Friendly Islands, and the latter from Feejee. Mr. Turner entered the Mission-field in 1830, and had laboured with great zeal and success. Mr. Watsford's period of service had been more limited, but, nevertheless, had been very efficient. Both were necessitated to visit the colony on account of painful family afflictions. Mr. Watsford, being engaged in revising a translation of the Scriptures into the language of Feejee, had brought a native to assist him in the completion of his important work. That native was Ratu Tevita Raicebe, a Bau Chief, six feet and three inches in height, and about 50 years of age. Formerly he was a great warrior and a fearful cannibal, but now a sincere Christian and an efficient Local-Preacher. He had sacrificed both his little fingers in the service of Heathenism, and perceiving that his mutilated hands attracted my attention, he said, with manifest feeling, "You are looking at the wickedness of Feejee. Its wisdom is foolishness, and its light darkness." Having spoken of his ignorance and poverty, with obvious humility, in contrast with what he heard and saw in Sydney, I said that

we received him as a brother, notwithstanding his circumstances; and that however we might differ in outward things, we were "one in Christ Jesus," and should feel much pleasure in doing what we could to make him happy whilst absent from his country and home. His heart became too full for utterance; but his tears told of his grateful emotions, and revealed a state of mind which words would have failed adequately to express. In looking at this manly Chief, I could not but regard him as a part of the first-fruits of a glorious harvest yet to be reaped in dark and cannibal Feejee. Here was one of its most proud, sanguinary, man-eating warriors, conquered by the glorious Gospel of the grace of God, now clothed, and in his right mind, with all the docility of a little child, sitting at the feet of Jesus.

28th.—Heard the Rev. Peter Turner preach this morning at Surrey-Hills Chapel. His sermon was evidently constructed for the meridian of the Friendly Islands. Not "strong meat," but "milk for babes;" and presented with so much affection and gentleness, that even the sickly ones must have been induced to receive it. The simplicity of the discourse was beautiful. I could not but observe the happy adaptation of Mr. Turner's talents to the people amongst whom he had laboured with so much credit to himself and benefit to others; and considering that for twenty-three years he had been preaching in another tongue, the sermon was highly creditable. In the evening I preached in York-street Chapel, and greatly enjoyed the day.

29th.—In my visit to the city this morning I was enveloped in a cloud of dust. It was so dense that I could with difficulty see across the street, which rendered travelling exceedingly disagreeable. The fine particles not only insinuated themselves into every part of my apparel, but painfully interfered with my organs of sight, hearing, and respiration. I had previously encountered similar dust-storms, and understand that in summer they are of frequent occurrence in Sydney.

CHAPTER VII.

EMBARK for New Zealand—Passengers—New Zealand in sight—Tradition as to its origin—North Cape—Waingaroa—Arrival at Auckland—The town—Wesleyan Chapel—District-Meeting—Education—Letter from the Governor—Government scheme—Members of the Mission churches—Mission property—The union of the Mission with Australia—Missionary Meeting—Mr. Whiteley's replies to sundry questions.

I EMBARKED for New Zealand on the morning of the 30th of August. Mr. Boyce, my valued friend and colleague on the Deputation, accompanied me. We were favoured with the company of the Rev. N. Turner, who had for several years laboured successfully as a Missionary in New Zealand and in the Friendly Isles. To my great inconvenience and loss of time, the sailing of the vessel had been repeatedly postponed, after having been announced to sail on a certain day "most positively," on another "most assuredly," and on another "without fail." But in no case was the promise fulfilled. When I complained to some merchants of this want of good faith, they smiled at my simplicity, and said I ought not to have expected anything else, that being the usual mode of doing shipping business, and evidently thought it no violation of propriety. This reminded me of what I heard a West India planter say to his negroes, in relation to the law of the Sabbath. He said, that the law respecting the Sabbath was given some hundreds of years before the West Indies were discovered, and could not therefore be intended for the Western World; and as the law of truth was given long before the discoveries of commercial navigation, it would seem that it is not to be applied to any of its transactions. When a merchant advertises that his vessel will "positively,"—"most assuredly,"—and "without fail," sail at a given date, "wind and weather permitting," he ought, as an honourable man, to keep good faith with the public; but to make such announcements without any real

intention to meet the expectation they are calculated to excite, is indefensible on any principle or rule of morality whatever. When there is doubt as to the sailing of a vessel, let that be intimated in the advertisement, but let no shipowner sanction a practice which, as in my case, may rob a man of much valuable time, and seriously interfere with important and pressing engagements.

September 1st.—One of our passengers was a disappointed immigrant. He had been allured to Australia by glowing statements respecting that country, but had met with nothing but discomfort and disappointment. He was on his way, with his wife and two children, to New Zealand, hoping there to obtain a home, with the necessaries, if not the comforts of life. This gentleman is but a sample of a class, and I fear a large one, to whom Australia, with all her riches, extends not her favours, though sought at the sacrifice of country and home, and who would, in the bitterness of disappointment, gladly avail themselves of any opportunity of returning to the land of their fathers.

2d.—A passenger, an American, of manifest respectability, and recently from California, informed me that gambling and "Lynch-law" prevailed in that country to a fearful extent. In one gambling-house he had on a certain evening counted twenty tables, with about £3,000 on each, and observed the direct tendency of such practice to crimes of the deepest dye. One gambler, he said, shot a youth without the least provocation. This roused the mob, who pursued the murderer to an hotel, broke in the door, dragged the wretched man from his hiding-place, and, without farther ceremony, took him to the first convenient tree, and hanged him. Finding in the hotel a nest of gamblers, the companions of the murderer, they compelled every man of them to accompany the procession, and to witness the execution, as indicating what they too might expect if they did not restrain their wickedness.

4th.—We had a religious service in the cabin, which Mr. Turner conducted; but, as the day was stormy, few persons were able to attend.

5th.—To-day a beautiful Cape pigeon was caught by one of the passengers. It was about the form and size of a small duck; and on being brought on deck, sought to defend itself by the ejection from its stomach of a white oily liquor.

6th.—A respectable Jewish family being on board, I had a conversation with them on the points at issue between Jews and Christians; and found that they strove to shield themselves from the point of my arguments by the traditions of the Fathers, the fables of their Talmuds, and the Rabbinical interpretation of the prophecies. They said, no true Jew had ever become a Christian: many had professed to be converted to the Christian faith, but it was simply to accomplish some sinister object; and when I referred to Neander, Wolfe, and others, as exceptions, they expressed by certain remarkable shrugs and contortions their utter incredulity. On farther inquiry, I found the veil covering them had been greatly thickened by the absurdities of Popery, that paganized form of Christianity, and the inconsistent lives of the professed followers of Jesus.

7th.—This morning passed the "Three Kings," three small islands at the north end of New Zealand. According to an old tradition of the natives, which they formerly believed, a celebrated god, who resided on these islands, was fishing one morning, and fished up New Zealand, gave it a few shakes at the end of his line, and thus produced the various hills and dales with which it abounds!

At 11 o'clock saw New Zealand. The sight recalled to my mind former days. I had been selected, in 1820, in connection with the Rev. S. Leigh, to commence the Wesleyan Mission to this country, and had in consequence been introduced to 'Hongi on his visit to England, who, in assuring me protection, promised that no New Zealand man should cook me; but by an unexpected occurrence my appointment was changed, and I was sent to meet an emergency in the West Indies. The morning I left London for that field of labour, Mr. Leigh, on bidding me good-bye, said, "You are not at this time to visit New Zealand, but my conviction is, and mark what I say, that

you will see that country before you die." It is even so, and without any contrivance of my own. 'Hongi is no more, Mr. Leigh is no more, and here, after more than thirty years, I am permitted to visit these ends of the earth, according to the intimation of the servant of God.

In the afternoon we passed the North Cape. According to the notion formerly held by the natives, every Maori spirit, on leaving its earthly habitation, was conducted to this Cape, and there, having waited until it heard a whistle from beneath, leaped over the frightful precipice, and plunged into the turbulent abyss on its passage to another world. How dark and cheerless is Heathenism, when compared with the life and immortality brought to light by the Gospel!

8th.—Early this morning we passed Waingaroa, a place rendered on many accounts notorious. Here, in 1809, the crew of the "Boyd," consisting of upwards of 70 persons, were murdered, cooked, and eaten. Here, in 1824, the schooner "Endeavour" was attacked; and the lives of Messrs. Tyerman and Bennett, the representatives of the London Missionary Society, placed in imminent peril, and saved only by the timely interposition of the Missionaries. Here, in 1825, the brig "Mercury" was plundered and destroyed, and many lives sacrificed to make provision for a cannibal feast. And here, in 1827, the Wesleyan Mission premises were pillaged and demolished, and the Missionaries and their families driven away with the loss of everything but life. But a happy change has been effected. "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid."

In the course of the day we skirted the coast, which is full of bays and coves, and in many parts well timbered. We passed several beautiful islets, and had the place pointed out where, by the upsetting of a native canoe, the Rev. J. H. Bumby was drowned. In the evening we anchored, in a gale of wind, within the "head."

9th.—This morning the Rev. Walter Lawry came on board, and after beating up the harbour with considerable difficulty, we dropped anchor. The day being boisterous, and landing

difficult, we should have been in great perplexity about getting on shore, had not the whale-boat of the "John Wesley" come to our assistance. On reaching the pier, a noble band of Missionaries gave us a hearty welcome. I was conducted to the lovely residence of my esteemed friend, Mr. Lawry, and soon felt myself quite at home.

The house of Mr. Lawry has certainly been greatly misrepresented. It is not "a splendid mansion," but a humble cottage, plainly built, and containing but six rooms, including the kitchen and study. Its situation on the slope of a hill is well selected, commanding a fine view of the harbour; and the garden, fringed with the beautiful Norfolk Island pine, is laid out with much taste, and gives to the residence such an air of respectability that the good taste of its occupants has been mistaken for extravagance, and that which undoubtedly merits praise has been so misrepresented as to occasion blame.

10th.—Examined Auckland, which is beautifully situated. The site of this capital was fixed upon by Captain Hobson, on account of its central position, its great facility of internal water communication, the safety of its harbour, the proximity of several smaller ports abounding with valuable timber, and the fertility of the soil. The town is built upon the northern side of the isthmus which divides the Waitemata from Manukan, and is bounded on the north by the shores of the former harbour. According to the official plan it has a water frontage of about a mile and a half, and extends inland to the distance of about a mile. The greater number of the houses have been built near the water, on the bays and on the headlands with which it is beautifully indented. These bays are backed by small valleys which run inland about half a mile, terminating in narrow gullies, and are separated from each other by spurs which run into the harbour, and terminate in low headlands. The lower part of the town being thus separated, the roads which connect them with each other are somewhat steep and inconvenient. From the harbour, Auckland has a very imposing appearance, and suggests the idea of expansiveness. St. Paul's Church, the Roman Catholic Chapel, the Scotch Church, the

Barracks, the Colonial Hospital, the Wesleyan College and Chapel, the windmill on the hill, with Mount Eden in the background, are the most prominent objects. The town comprises many detached cottage-like houses, built on sheltered slopes, each snugly nestled in the luxuriant shrubbery of its surrounding garden, which render it exceedingly pretty and picturesque. The streets are macadamized, but no attempt seems to have been made to form footpaths on a general level. There is little uniformity in the buildings; but some of the shops would not disgrace any small provincial town in England. The population of the borough of Auckland amounts to between 7,000 and 8,000, of whom about 4,500 occupy the town and its suburbs. Considering its size, Auckland possesses the elements of a considerable society. The officers of the civil Government are themselves a numerous body. It is the head-quarters of a regiment, and has representatives from the brigade, commissariat, artillery, and engineer departments. Two battalions of military pensioners, enrolled for service in New Zealand, with their officers, are located in the neighbourhood; and a ship of war frequently lies at anchor in the port. A bank, connected with the Union Bank of Australia, is here. The officers and others belonging to these various establishments, and their families, with a number of professional and mercantile men, together form materials for a very considerable society. In what may be termed its fashionable phase, the military element predominates. In many respects Auckland resembles an English watering-place; and will, no doubt, become a large and important city.

11th.—Preached in the Wesleyan Chapel both morning and evening. The chapel is a substantial building, well situated, and capable of accommodating 600 persons. It was attended by a most respectable congregation. In the afternoon I was present at a native service in another part of the town. The people were attired in white, red, and striped blankets. A few had pieces of carpet wrapped around them; and two girls, who were dressed in European costume, evidently thought themselves persons of importance. There being no seats in the room, the

people squatted down, and, with their chins resting upon their knees, listened with marked attention. On returning I met a native under the influence of liquor; and Mr. Lawry, who was with me, said that during his ten years' residence in the country he had never before seen a Maori in that state.

12th.—This morning Mr. Boyce and myself, as a Deputation from the British Conference, met the Missionaries from different parts of the country, to make certain communications, and to institute various inquiries relative to the state and prospects of the Mission. After the usual devotional exercises, an address was delivered, and the objects of the Deputation were briefly stated. A subject which had in England and elsewhere created much painful interest, and exerted an unfriendly influence upon some of the supporters of our Missions, was fully and impartially examined; and, although approached with some apprehensions as to the result, yet, without any compromise of principle whatever, it was most amicably settled, and, as the Deputation believe, to the satisfaction of the different parties concerned. Throughout the investigation, the honest, generous, and noble spirit evinced by all the Missionaries was highly creditable to their good sense and piety, as well as their firm attachment to constitutional Methodism, and rendered the settlement of a difficult subject comparatively easy, which otherwise might have resulted in party-feeling and extensive mischief. A salutary lesson was taught, which will probably never be forgotten.

13th.—Examined a candidate for the Ministry,—an interesting and well-educated young man, a son of one of our English Ministers. He offered himself especially for Feejee.

The state of the Mission Schools was considered, and it was found that in connection with the New Zealand Mission there were 188 Sabbath-schools and 88 day-schools, comprising 5,846 pupils; and that considerable proficiency had been made in learning. There is on the part of many of the Maoris a most ardent desire to obtain knowledge; and young men and maidens, old men and children, are found at the early morning schools. "In the native villages," says the Rev. H. H. Lawry,

in a communication with which he kindly favoured me, "the day commences with Divine worship. The native teacher in charge announces sunrise by ringing his bell, which summons the entire population to the house of God. The worship consists of singing a hymn, reading a portion of Scripture, and prayer. Then follow the school exercises, in which the old and young of every grade are found side by side. One class have the Testament in hand, and are engaged most attentively, each trying to excel; detecting the smallest mistake, even of pronunciation, or pause, or intonation of voice, and making the offender give place to a more skilful reader. After reading, follow questions upon the lesson, when such information is imparted as may be required. Other classes, of a more elementary character, are also attended to; and after two or three hours thus spent, they repair to their respective occupations. In many cases the evening is occupied with similar exercises; and the child is seen teaching the aged. The anxiety of the people to learn is so great, that not unfrequently do they continue their exercises in their huts until the midnight hour." The result is, that according to the statement of the Rev. J. Whiteley, three-fourths of the adult population can read, and two-thirds can write their own language correctly. Hitherto the reading of the natives has been limited, as the following list of works comprises as yet all the literature published in the Maori language.

The whole of the New Testament, 1 vol. 12mo. C. M.*

Ditto, a late edition, 1 vol. 8vo. C. M.

Selections from the New Testament, as published by the British and Foreign School Society, 1 vol. 12mo. W. M.

Selections from the Old Testament, ditto, 1 vol. 12mo. W. M.

The Book of Job. W. M.

The Psalms of David, printed by the British and Foreign Bible Society, translated by C. M. 1 vol. 24mo.

* The initials signify the different parties by whom the works have been prepared and published. C. M. for Church Mission; W. M. for Wesleyan Mission; Gov. for Government.

Part of Isaiah, Daniel, and the Book of Jonah. C. M.

Book of Malachi, in a Tract. W. M.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges, in 1 vol. 12mo. C. M.

Besides the above translations of the Holy Scriptures which have been published, there are several Books in MS., translated by the Church Mission and Wesleyan Mission; and it is expected that the former will ere long publish a uniform edition of the Old Testament Scriptures.

The whole of the Church of England Prayer-Book, and Hymns, 1 vol. 12mo. C. M.

Mr. Wesley's Abridgment, and Hymns, 1 vol. 12mo. W. M.

Mr. Wesley's Sermon on the Almost Christian. A Tract. W. M.

A Pamphlet on Peace. W. M.

A Pamphlet on the Nature and Constitution of the Church. W. M.

"Robinson Crusoe." Pamphlet. Gov.

A Pamphlet on Trade and Commerce. Gov.

A Pamphlet on Savings' Banks. Gov.

The "Maori Messenger," a fscp. newspaper, published once a fortnight,—one-half Maori, and the other half English. Gov.

The Roman Catholics have published a Prayer-Book, and several small school-books.

The first Grammar of the New Zealand language was published by the Rev. Mr. Kendall, of the Church Mission, assisted by Dr. Lee, of Cambridge. The Rev. R. Maunsel, A.B., of the Church Mission, has also published a Grammar, clever and learned, but I understand only adapted to those who have made some progress in the Maori tongue.

The Rev. W. Williams, LL.D., has published a Dictionary, with a short compendium of Grammar. Useful, but limited.

Mr. Kemp, jun., has issued a Vocabulary, of much service to the trader.

The above list, politely furnished by the Rev. Gideon Smales,

contains the whole of Maori literature ; but works in that language will, no doubt, soon be greatly augmented by those Maoris who are receiving an English education.

All our Missionaries in the country speak the Maori language with much ease and correctness.

A communication from the Governor was laid before the Meeting, of which the following is a copy :—

*“ Auckland, New Zealand,
“ May 13th, 1853.*

“ SIR,

“ IT having become necessary for me to recommend for the sanction of Her Majesty’s Government the mode in which I propose that the public funds reserved in this country for native purposes should be applied, I have the honour to state that I am prepared to recommend that the sum of £1,600 per annum should be placed at the disposal of the Wesleyan church in New Zealand, for Educational purposes in the two Northern Provinces, and the sum of £700 per annum for the Southern Provinces of New Zealand, and for the support of schools in connection with that church, which are already established, or may hereafter be established in these islands, provided those funds are applied in conformity with the principles stated in the enclosed memorandum.

“ When you have fully considered the plan thus proposed, I should feel obliged by your informing me if it meets with your approval, and if the Body which you represent are willing to accept the proposed annual grant on those terms.

“ I have the honour to be, Sir,

“ Your most obedient humble servant,

“ G. GREY.”

“ The REV. WALTER LAWRY.”

“ Memorandum.

“ 1. New Zealand shall be divided into convenient districts for Educational purposes connected with the Wesleyan church.

“ 2. All schools in such districts which receive any portion of the Government grant shall be conducted, as heretofore,

upon the principles of a religious education,—industrial training, and instruction in the English language, forming a necessary part of the system pursued in such schools.

“3. The schools which are aided from the Government grant may be of three kinds:—

“1st. Colleges.

“2d. Central schools.

“3d. Primary schools.

“Each Educational district shall have at least one central school, which is to be made as far as possible the means of multiplying primary schools in that district, which shall be regarded as being connected with the central school to which they belong.

“4. The general rule being, that the most promising candidates from the primary schools shall have the option afforded them of being received into the central school with which they are connected.

“5. In like manner the most promising scholars from the central schools will be eligible for election as pupils into the College of the district in which they are situated, where it is hoped that ultimately it may be found practicable to qualify native teachers for the Ministry.

“6. Maori, or half-caste children, or the children of inhabitants of islands in the Pacific Ocean, as well as orphans, or destitute children of European parents, are to be eligible for admission into any schools which may be supported from the Government grant, upon such conditions as may in the case of each school be determined by the Auckland District-Meeting.

“7. Any grants of land for the support of schools will be made upon the usual trusts to the Superintendent of the Wesleyan Missions in New Zealand.

“8. The annual grant given by the Government shall be applied to the three following purposes, in such proportions as the Auckland District-Meeting may determine:—

“1st. To the support of existing schools, and the establishment of new ones.

“2d. To provide the means of educating in the Colleges, or

in the central schools, scholars to be trained as teachers, who, in addition to the other duties allotted to them, shall teach the primary schools. The total number of scholars to be educated as above shall, as soon as practicable, be made up to twenty, and shall, if possible, be maintained at least at that number.

"3d. To provide for the payment of sums, (which it is proposed should not, for the present, exceed £10 per annum,) in part payment of the salaries of accredited teachers, who shall have passed an examination before, and have received a certificate from the Auckland District-Meeting, or such persons as they may appoint.

"9. It is proposed that, as soon as practicable, at least twenty teachers in primary schools shall each receive the annual allowance of £10.

"10. The funds appropriated to the purposes of schools supported from the Government grant shall be administered by the Auckland District-Meeting.

"11. An Annual Report of the state of the schools, and of the mode in which the annual grant has been distributed, is to be furnished to the Governor by the Auckland District-Meeting.

"May 13th, 1853."

"G. GREY."

This communication having been considered by the Meeting, it was unanimously resolved,—

"That the Wesleyan Ministers of this District, convinced of the importance to the country of Educational establishments embracing the religious and industrial elements, record the sense they entertain of the interest His Excellency has ever manifested on the subject of education; and acknowledge, on behalf of the native converts, the benefits they have already received, in relation to their social and moral improvement, from the schools that have been so liberally sustained by the Government under His Excellency's administration, and also express their cordial approval of the wise and comprehensive plan he has suggested for future Educational effort."

14th.—To-day the state of the Mission churches in the District was examined, and it was found that we had 105 Chapels, 148 other preaching-places, 322 Local-preachers, 5 Catechists, 4,500 Members, and 10,864 attendants on public worship;—a great work this for the pastoral oversight of 20 Missionaries, who have also to superintend the schools.

On inquiring very particularly into the spiritual condition of our church members, I learned that, whilst some were not entirely delivered from the influence of superstition, and others were resting in the form of godliness, there were many in the possession of the saving power of the Gospel, and who were adorning the doctrines of God their Saviour in a consistent walk and conversation. Encouraging statements were also made in relation to the holy confidence and abounding joy evinced by many native Christians in the time of affliction, and in the article of death.

In the evening the Colonial Secretary and the Colonial Treasurer called upon me. Their voluntary testimony as to the labours and success of our Missionaries in New Zealand was highly gratifying. They spoke of the Educational efforts of the Society in the highest terms. The Secretary said, that when he went into the country to botanize, as he frequently did, he made a point of asking the different natives he met with the names of the various plants he had collected; and that three out of every four not only gave the names, but took his pencil and wrote them for him in his book.

15th.—The meeting to-day examined the financial state of the Society. Every item of expenditure was analyzed; and the Missionaries, on hearing the pressing claims upon the Mission-fund, nobly agreed to relinquish £1,000 of the annual grant made to the District. This could not be done without considerable sacrifice; but, rather than reduce the Missionary staff, and leave any of their flocks in the wilderness, they submitted to it without murmuring. I was greatly delighted with the spirit in which this was done. "Look not every man on his own things, but every man also on the things of others." This

apostolic injunction was observed, and beautifully exemplified in the proceedings of this day.

For some years the Missionaries to this land had gone forth taking little or nothing of the Gentiles; but the churches raised by their instrumentality having become so far matured, and the people greatly improved in their worldly circumstances, it was thought the time had now arrived to teach them more fully the Christian duty of supporting their own Ministers, and measures were accordingly adopted for that purpose. I could not but regret that the excellent men who had commenced the New Zealand Mission should not from the first have taught their converts this Christian duty. Had they done so much misconception amongst the natives would have been prevented, and their successors, who have sought to explain and enforce this New Testament requirement, would not have been accused of "preaching another Gospel." It might have been prudent at the beginning of the Mission not to receive any contributions; still, however, the teaching of God's word on the subject ought not to have been kept back, but clearly and fully stated.

16th.—The Mission property throughout the country was considered by the Meeting. With few exceptions the titles were found satisfactory, and the several chapels, &c., settled according to the Connexional Deed. Upon the whole there was a debt only of £360, and that would soon be liquidated. Much credit is due to the Missionaries for their exertions and skill in the erection of so many chapels and Mission-Houses, with little or no cost to the Parent Society.

17th.—The subject of attaching the Missions in New Zealand to the Australian Conference occupied the serious consideration of the District-Meeting; and, after a lengthy and free conversation, resolutions approving of the arrangement were unanimously and cordially adopted.

In the afternoon the Meeting closed its sittings. They had all been marked with delightful harmony; and on no subject had there been the utterance of a word or the manifestation of a spirit incompatible with brotherly kindness and charity.

Much spiritual conversation was held, and the Missionaries separated in the finest temper of mind, determining to make full proof of their ministry, and to spend and be spent in the faithful discharge of their important duties. In my intercourse with them, I received a most favourable impression as to their religious character, and their general adaptation to the work of the New Zealand Mission.

18th.—*Sabbath*. In the morning I preached on behalf of the Missionary Society. The congregation was highly interesting, and the collection more than tripled that of the former year. In the evening Mr. Boyce preached, but a heavy rain prevented many from enjoying the treat of his excellent sermon.

19th.—Attended the Missionary Meeting. Captain R—— occupied the chair, and bore a highly satisfactory testimony to the self-denying and successful labours of the Wesleyan Missionaries in New Zealand. The meeting was addressed by the Rev. Messrs. Whiteley, N. Turner, T. Williams, (from Feejee,) Boyce, Young, and a Presbyterian Minister. It was an occasion long to be remembered. Mr. Turner, one of the first Missionaries to this country, made some affecting statements in contrasting the present with the former condition of New Zealand. Mr. Whiteley, who occupies a “bush” station, after some instructive remarks, read a long list of subscribers to the Mission-fund, principally natives, making the sum raised at his station for the year £50; and Mr. Williams produced thrilling effects by his communication respecting Feejee. The collection was £40.

20th.—Having proposed the following questions to the Rev. J. Whiteley, I received this morning the annexed replies. Mr. Whiteley had been twenty years in this country, and, being a man of extensive observation, and acknowledged sobriety of judgment, his statements may be depended upon.

“1. You have been in this country twenty years: in what particulars, and to what extent, have the natives become changed during that period?”

“So far as the question relates to our natives, I may say that

they then worshipped in a room ten feet square; they now worship in chapels that will contain hundreds. Then, there was but one single native baptized, named George Morley; now, we have them by thousands. Then, they were under the constant bondage of *tapu*; now, that system of superstition is broken, and its remains are rapidly disappearing. Then, they were either constantly at war or preparing for it; now, their fortifications have fallen into ruins, their *pas* are abandoned, they are quietly cultivating the soil, and, with occasional exceptions arising out of conflicting claims to the land, there is universal peace. Then, cannibalism was practised to a fearful extent; now, no such atrocity occurs in any part of the country. Then, they were in constant dread of some superstition or imaginary *Atua*; now, they believe that the Lord our God is one Lord, and that 'the Lord, He is God.' Then, they were miserably clad in dirty mats and filthy rags; now, they very generally wear European clothing. Then, they were regarded as thieves and liars; now, our merchants entrust them with goods on credit to the amount of hundreds and thousands of pounds. Then, polygamy and concubinage everywhere prevailed; now, the man is generally the husband of one wife. Then, many captives taken in war were held in bondage as slaves, and subject to the terror of the tomahawk; now, they have either been liberated, and sent home to their friends, or, by intermarriages, have been incorporated with the respective tribes. Then, the natives probably had not a grain of wheat in the country; now, it is universally and extensively cultivated. Then, they had no property save their oven-houses, pigs, muskets, war-canoes, little *Ropapas*, and useless lands; now, they have vessels, mills, horses, cows, oxen, ploughs, and money. Then, they had so little to do, and spent so much time in idleness and smoking, that for a full pipe of tobacco you might get them, in their way, to do a large stroke of work; now, they are so fully engaged with their own affairs, and so fully occupied with their own pursuits, that you can scarcely get them to do a day's work, either for love or money. Then, they had faults purely Maori; now, they have faults both Maori and English."

"2. What influence, in your opinion, has colonization had upon the Maori population?"

"Colonization has produced excitement, industry, avarice, and various forms of dissipation. The introduction into the country of so large a number of Europeans, and the consequent purchase of land, have led the natives to look after their real or fancied claims in all parts of the country as they never did before, and they have gone from place to place, and spent weeks and months after land-sales, land-committees, land-quarrels, and in hunting after property which their friends have received in payment for land; and dissipated habits have thus been induced. I fear that the morals of the rising youth, visiting the towns, have been sadly deteriorated by the examples of vice with which they come in contact. The increase of property by trade would necessarily produce much excitement, in addition to that produced by land-disputes; and as the natives find, in comparing present prices with those of former days, that they have been on a rising scale, the idea naturally suggests itself that prices must continue to rise, and that it is their business and interest to push them up as fast as they can. It appears therefore right, according to their mode of reckoning, to aim high, and to extort as much as they can. Their past experience, as they understand it, tells them that they have not had justice; and, as they know not of any limit to the white man's wealth, their business is now to get all they can. The demand for native productions, as wheat, potatoes, timber, &c., leads to great industry; but they prefer working each one for himself, that he may have the pleasure of selling his own produce, driving his own bargain, and handling his own money. Many of the Chiefs, however, are prevailing upon their people to subscribe each one his sovereign, &c., for the purchase of a plough, or horse, or for the erection of a mill. And many, in various ways, are copying the example of the English agriculturist. One effect of colonization has been the reverse of what might have been expected. Instead of following the example of the *pakeha*, by centralizing themselves, and settling down in towns and villages, they have

spread themselves abroad, over a much greater surface of country. Each family, party, or individual, has been on the look-out to secure and establish his claim to different and distant localities, in order to prevent the land being sold by others, or to secure his share of the payment in the event of a general sale at a future day. Hence the natives have wandered from creek to creek, from valley to valley,—sometimes on one side of the harbour, sometimes on the other,—as the weather or their work may have suited their convenience. Putting up a little temporary shed, and cultivating a small patch first in one place and then in another, the Missionary is sometimes puzzled to know where to find his people, and can only meet with them as by accident, and in small detached parties. The remedy for this state of things appears to be *a good central school at each station*. Let the Missionary get hold of the children, and that will draw the parents around him ; and thus, that waste of time, strength, and life, which has so long been a fearful tax upon the New Zealand Missionary, in climbing mountains, wading swamps, and traversing forests, will give place to something like civilized, ministerial, and pastoral duty, and his strength, and time, and mental energies will be devoted to his proper and legitimate work.”

“ 3. What is the feeling generally entertained by the natives of New Zealand towards the colonists?”

“ Generally that of respect. They acknowledge the white man’s superiority ; and although they despise the profligate and profane, and hold themselves as the lords of the soil, and would resist unto blood all unrighteous attempts to dispossess them, yet they know that, as a race, they are infinitely our inferiors in riches, intelligence, wisdom, and power ; and although in many places they are very unwilling to part with their lands, yet, generally, they regard it a privilege and an honour to have the *pakeha* for a neighbour.”

“ 4. What are the traits of character most prominent in the natives of New Zealand?”

“ The following may be noticed. *A revengeful spirit*. An injury or an insult is never forgotten until *utu* (satisfaction)

is obtained. The offence will be remembered, and handed down from generation to generation. A man at Hokianga was offended, or injured, and, taking a hatchet, went out, declaring he would have satisfaction. After travelling about a mile, he met a woman, and killed her on the spot. This was the secret of the Wairou massacre, in 1847. A Chief woman had been slain, and revenge called for large satisfaction. Christianity, where cordially received, has of course counteracted this spirit. *Covetousness* is another characteristic of the Maori,—cunning, crafty, and calculating covetousness. *Pride and independence* may also be placed in this category. The authority of a master is looked upon as similar to the tyranny of a Chief over his slaves in former days; and having seen the evil of that, they carefully watch the assumption of authority on the part of the master, and the moment it begins to pinch they throw off the yoke, and return to their Maori liberty. This feeling, as a national feeling, is becoming stronger and more general; and it requires our utmost wisdom and caution to avert its natural consequences. This undoubtedly led to the ‘war of the flag-staff;’ and it is this feeling which prevents the tribes of Taranaki from parting with their land, although they have millions of acres lying useless. They are also *patient* and *for-bearing*. In their assemblies on public matters, they will listen for hours to a Maori speaker with the strictest order. The most provoking language, and the severest irony, may be used without offence. And if two orators get into disputation, as is often the case, they will go to the most frightful lengths in insulting language, and in threatening and defying gesticulations, coming to close quarters with each other, and brandishing their spears or tomahawks, and manifesting the most fiend-like rage; but not a blow is struck. *Cowardice* in such cases may perhaps have some influence; for, notwithstanding their exhibitions of apparent recklessness, they shrink from death. A farther trait in their character is a *sense of honour*. They very much like to be regarded as honourable men; and when traders have entrusted them with property, they have generally been found most honourable in their transactions; and if a distant Chief

or tribe send a present, or give a feast to another tribe or Chief, an honourable return is sure to be made. Their *attachment to Europeans* is worthy of notice. I mean to those who have been kind to them, and with whom they have been intimate. They will forgive their faults, defend their rights, take care of their property, and, if honoured with their confidence, will be more faithful to them than they would be to their own friends. *Respect for the Chiefs* may also be mentioned; and yet it sometimes seems as if they were without influence. But if a Chief undertake any great matter, all will join to help him. Two of the Kawhia Chiefs have each undertaken the project of getting a large water corn-mill built, each to cost £400; they and their people in both cases providing all the timber and manual labour, and the millwrights finding machinery and skill. All hands are exerting themselves to raise the required sum: the little boy, or little girl, who has a pet pig, gives it as a contribution; the young men and old plant wheat, potatoes, &c., for sale, to realize the money, and the women do the same. Then all go to the forest to fell trees, prepare timber, &c.; and all this because the head Chiefs have said it. And when a Chief sickens and dies, they all become mourners, and show great respect."

"5. Is it your opinion that the native population is decreasing? If so, how do you account for it?"

"The population is decreasing, but I think not so rapidly as has been supposed. The causes of decrease are the following:—

"*Early betrothment*.—Children in their infancy are betrothed by their parents, and often with great inequality of age. This betrothment is regarded as being *tapu*; and whatever objections might spring up in after-life to the marriage of the two persons thus betrothed in childhood, the woman, at least, is not regarded as at liberty to be married to another.

"*Early marriages*.—Often have I been urged to marry mere children, and when I have refused, worse consequences have followed. Such early marriages often result in quarrels and separation; and a woman, though thus abandoned by her husband, is regarded as still belonging to him; and if another

man should venture to take her to wife, the former husband, though married to another woman, would make a *tana* upon him, and take her away, unless the matter were compromised by large payments.

Unequal marriages.—Old men and young girls; old women and young boys.

Marriages with kindred.—The tribes are as tenacious of their women as they are of their lands; and as a tribe becomes small, the ties of kindred, of course, become closer, so that the marriage of cousins is very common.

Improper management of infants.—Many children die from the want of proper nourishment; and especially at the period of weaning and teething. Disease is also induced by the want of proper clothing and cleanliness.

Unwholesome food.—Formerly the natives used much fern-root; but they always used with it either shell-fish, or some other *kinaki*. Thus they had a good substantial food, and a considerable portion of salt therewith in the shell-fish. Now they subsist chiefly on potatoes, without salt, or any other *kinaki* at all. In respect to this, however, they are improving, and will, I hope, soon have cows to supply their children with milk.

Improper clothing.—The blanket is a great evil, simply because it is abused,—wearing it day and night, hot or cold, wet or dry. Often, after having been saturated with rain, they will sit in their wet blankets, and even sleep in them. Colds and consumptions are the natural consequences. Formerly they wore but little clothing, and besmeared their bodies with oil and red-ochre. The friction thus used was beneficial to the skin; and the application of the oil, &c., made it almost impervious to cold and damp.

“There may be other causes tending to the decrease of the Maori population, found in polygamy, and in the prostitution of females in the English settlements, as well as in the excessive use of tobacco. Of course it is the anxious endeavour of the Christian Missionary, and the direct tendency of the Christian religion, to counteract these causes. Great good in

this respect has already been effected; and my hope is, that the remedy which Christianity supplies will prevail throughout the land, and the people be saved. Amalgamation of the races, however, I think will take place to a great extent, and a more healthy and numerous population will be the result."

"6. What proportion of the natives in your opinion can read? And what proportion can write?"

"Three-fourths of the adult population, I should say, can read; and two-thirds can write their own language correctly. But the children, being neglected to a great extent, are growing up in ignorance; and unless more schools for them be established, they will, indeed, in many parts of the country, be 'as the wild ass's colt.' Arrangements, I am happy to say, are now being made to supply the want."

"7. Is the present Government arrangement, as to the sale of lands, generally satisfactory to the natives?"

"I think when the natives are willing to part with their lands, they do not object to sell them to the Government. But Europeans have, from self-interest, persuaded them that they ought to have the liberty of selling to other parties, as well as to the Government. As to the sale of land by the Government to Europeans after it has been purchased of the natives, they are willing that profit should be realized. They now understand that Government has to incur a vast amount of expense in surveys, deeds, registers, roads, &c., &c., and are prepared to allow that there must be a large profit on the land, in order to meet these items of expense. Formerly, however, it was a most puzzling subject to them, that the Government should buy land from them at 6*d.* per acre, and sell it again for £1, or from that to £100 per acre."

"8. What is the estimated native population of New Zealand? And what proportion has embraced Christianity?"

"The population has been variously estimated at from 60,000 to 120,000. I think it nearer the higher than the lower figure. It is my opinion that nine-tenths have embraced Christianity. Indeed there are very few who do not consider themselves as belonging to one or other of the following Denominations:

namely, Wesleyans, Church of England, Romanists, and Germans. In many cases, however, their Christianity is merely nominal. They feel not its saving power. May the Lord graciously pour out his Spirit upon them, and make them Israelites indeed !”

But, although many of the natives have not received the Gospel in its renovating influence, it has saved all of them from cannibalism and other atrocities, which formerly so greatly darkened the Maori character; and not a few of them, having felt its saving power, are walking in the fear of the Lord, and in the comfort of the Holy Ghost.

CHAPTER VIII.

MISSIONARIES' bush costume—Long journey—Tea-meeting—Mount Eden—Visit to “Three Kings' Institution”—Sermon in the Free Church—Interview with Epiha Putini—Message to the Queen—Wesleyan College—Auckland day-school—Letters from native Christians.

On the morning of the 21st of September, Mr. Boyce started for the South, to visit several of the Mission Stations. He was accompanied by some of the Missionaries in their “bush” costume, consisting of a white “wide-awake” hat, and other articles to correspond with it. Some of them would have to walk a great part of the way, about 400 miles, and in many places have to wade rivers, climb abrupt and trackless mountains, and plunge through swamps of fearful depth; but the New Zealand Missionaries, being inured to these forms of toil and discomfort, started in good spirits. Mr. Boycé, however, would find it a most trying journey.

In the evening we had a public Missionary tea-meeting in Auckland. The Rev. Walter Lawry took the chair. The

meeting was well arranged, numerously attended, and fully accomplished the designed object.

22*d.*—I visited Mount Eden, an attractive spot about two miles from Auckland. On its summit is the mouth of a crater, and although no volcanic action has been observed here within the memory of man, yet the country around bears indubitable marks of the overflowings of lava at some former period. From this mountain there is an extensive and most enchanting view. The landscape comprises lofty hills, fruitful valleys, scattered villas, beautiful bays, winding creeks, sundry islands, distant forests, and almost everything to render it picturesque and attractive. A friend from Cornwall accompanied me; and although the mountain was difficult to climb, we felt amply repaid for our toil.

23*d.*—This morning, in company with the Rev. Messrs. Lawry and Buddle, I set out for the "Three Kings," to visit our Native Institution. It is about four miles distant from Auckland. The day was fine, and I greatly enjoyed the ride. We passed several lovely villas and well-cultivated farms. The progress made in agriculture in the short period of twelve years greatly astonished me, and I could not but foresee that this fruitful district of country will soon rival some of the best cultivated parts of England. On entering the grounds belonging to the Institution I was informed that we were passing a somewhat remarkable cave. I dismounted, and, on exploring it, found a large quantity of human bones. There is no tradition respecting this cave; but it is generally believed that in some time of deadly conflict between different tribes a party had taken refuge here, and been destroyed. I took a relic, and left the place with chastened feeling. On arriving at the "Three Kings" we met with a kind reception from Mr. and Mrs. Reid. The place is beautifully situated, commanding an extensive view, and, in the arrangement of the buildings and the laying out of the grounds, exhibits good taste. This Institution was established in 1849, for the education of native children of both sexes. A large building, 60 feet by 30 feet, is used as a school-room and a chapel. The master's dwelling-

house is detached; and, in addition to the apartments exclusively used by him, comprises a sewing-room, kitchen, wash-house, and play-room, all for the use of the school. In another separate building there are six bedrooms and a store. There are also eleven *raupo* cottages for the use of the pupils.

The number of persons in the Institution I found to be as follows:—

Boys	71	Wives of Monitors..	13
Girls	25	Infants	6
Monitors	16		
		Total	131

The school buildings were erected with funds supplied by the Government; and the school estate, consisting of 820 acres, was granted by the Governor-in-Chief. The annual income is made up of grants from the Government and Missionary Society, and the yearly cost of each pupil is about £5.

The Government Inspectors, in their Report, say, "We agree in thinking that the skill and energy of the Master of this school are such as to leave nothing to be desired in that respect. It was suggested, however, by Mr. Reid, that if he were provided with an assistant he would be able to render the school more efficient, by applying himself to the children individually, and not be compelled to confine so much of his attention to operating on the mass.

"Some of the boys have made great progress in carpentry, under the skilful management of Mr. Boon. The house in which Mrs. Reid and the girls reside was built and some of the furniture made by pupils of the school. The girls are instructed in sewing, &c., by Mrs. Reid. The examination of the children in Scriptural knowledge was highly satisfactory. Those more advanced read a chapter of St. John's Gospel, (selected by the Inspectors,) in English, and explained the meaning of the words and phrases reasonably well. The pronunciation of the more difficult English sounds was defective in many of the children. In this point, particularly, the want of an assistant teacher was manifest. The labour of practising

the children every day, and one by one, in English, is essential to secure a real mastery of the language. Many of the pupils exhibited a great readiness in performing all the operations of Arithmetic, and were able to calculate mentally with rapidity and correctness. Several showed a clear comprehension of the principles of fractional arithmetic. The writing of the elder boys was without exception good, and in many cases excellent. The others were making good progress. A class was examined in English History, and afterwards in the outlines of Human Anatomy and Physiology, with a satisfactory result in both cases. They showed also a good knowledge of Geography. This school exhibits in a high degree the advantages to be obtained by the services of a teacher regularly trained to the art."

On our arrival, the children, having been anxiously waiting for us, scampered over the grounds of the Institution in every direction, rendering the scene beautifully picturesque. They were soon, however, collected into the large and commodious school-room, and, after the usual *dévotions*, the duties of the school commenced. Copies were written, all of which were praiseworthy, and some truly elegant. Gospel History was next attended to, and the children, in answer to certain questions, stated, in English, the various facts connected with the birth and early life of the Redeemer. In Scriptural Geography they showed great aptitude, scarcely making a mistake. In English Reading, with the exception of a few words, they expressed themselves with correctness. In Mental Arithmetic they also appeared to advantage; and in parsing several sentences they evinced a very creditable knowledge of the principles of Grammar. But the rapidity with which they translated Maori into English surprised me most, and especially as it related to the disasters of my voyage. Mr. Reid stated in the Maori language some of the difficulties I had met with in reaching this country, and they readily translated what he said into English, and thus gave a brief narrative of my voyage, with some notices of the different countries at which I had called.

In the whole of these exercises the children showed the most marked attention. Their jet-black eyes, beautiful white teeth, and radiant countenances, presented a most interesting picture. Being clean and neat, though not expensively attired, they formed an assemblage of lovely and happy children, such as I had not before seen in any school. I addressed them in English, —told them that very many people in my country prayed for them, and that on my return nothing would more delight those good people than to hear they had given their hearts to the Saviour. Mr. Reid spoke to them in Maori, and ascertained that they had fully understood my address.

Dinner was now announced, and the children, after singing a merry and appropriate tune, were dismissed. We dined with Mr. and Mrs. Reid, in the same room with all the female scholars, who conducted themselves with much propriety. After dinner the boys went to various manual occupations, and the girls to sewing. The pupils assembled again in the evening: the rule of the Institution being to attend to the exercises of the school in the forenoon and in the evening, and to devote the afternoon to various forms of manual labour: the boys engaging in carpentry, husbandry, &c., and the girls applying themselves to sewing, washing, cleaning, and various domestic matters.

Mr. Reid, who is full of energy, and manifestly well suited to the position he occupies, informed me that for memory and imitation the Maori children exceeded any European scholars he had known, but that at present they did not evince the same mental power in grappling with a difficulty.

After spending a most pleasant day at the "Three Kings" we returned to Auckland, and on our way saw a native oven, which was being heated to cook a pig.

24th.—This morning a deputation from the Auckland Leaders'-Meeting presented to me a "Memorandum of Minutes passed at a Leaders'-Meeting held at Auckland, New Zealand, September 23d, 1853." The document contained expressions of kindness to the Deputation, of loyalty to Methodism, and of gratitude to the Missionary Society. [*Note E.*]

25th.—Preached this morning in the Free Scotch Church,—a fine building, capable of accommodating 800 persons, and beautifully situated. I had been waited upon by the Minister and one of his elders, according to a resolution of the Kirk Session, to invite me to preach in their church, and a Collection would be made in support of our Missions. In this manner they wished to evince their gratitude to the Wesleyan Ministers in Auckland, for the aid they had rendered them in occasionally supplying their pulpit, and also to show their appreciation of our efforts to evangelize the world. I could not but respond to this invitation, so indicative of Christian catholicity and brotherhood. The chapel was well attended, and the collection amounted to £23 1s.,—a sum valuable in itself, but especially so as the manifestation of lofty principle and good feeling. In the evening I preached to an overflowing congregation in our own chapel.

26th.—Had an interview with Epiha Putini, (Jabez Bunting,) a New Zealand Chief. He is a fine looking man, about 36 years of age, and one of the principal Chiefs of the Waikato district. His countenance is expressive of more than an average intelligence, as well as of considerable benevolence. He embraced Christianity when quite young, and lived for some time on one of the earliest Mission stations formed in the Waikato district. In 1844, he invited the whole of his tribes to a great feast in the neighbourhood of Auckland. They collected from various districts to the number of at least 4,000 souls, and were presented with about 12,000 baskets of potatoes, about 8,000 sharks, and 600 blankets. The object of this was partly to give his friends an opportunity of seeing Governor Fitzroy, and talking together about their lands and new circumstances; and partly to show the Europeans the extent of his influence. In 1845, there was a remarkable visitation of grace among the natives about Auckland, and it is believed that he became the subject of a saving work at that period.

This morning the following conversation took place between Jabez and myself, the Rev. T. Buddle acting as interpreter:—

“What number of people belong to your tribe?”

“The division of the Waikato tribes to which I am most

nearly related numbers about 200; but the whole of the tribes with which I am connected numbers about 4,000."

"Does Heathenism exist among your people? If so, under what form, and to what extent?"

"No heathen customs now live among us; the evil that is greatest among the Maoris is quarrelling about land."

"What proportion of your tribe are sincere and consistent Christians?"

"I can but reply to that in the words of the Book, which say, 'By their fruits ye shall know them.' And the fruits of many are good."

"Do the Christian people of your tribe feel thankful to the Christians of England for sending and supporting Missionaries among them?"

"They do. If Missionaries had not come to the land, great would have been our darkness and death. You came and told us the name of God,—that stopped our fighting. Last year we had a large assembly of Chiefs at Mangarei, and they said one to another, 'But for Christianity we should not have looked each other in the face.' Some had embraced Popery, and whilst the Chiefs were together they held an argument on the goodness of their respective systems of religion,—of the Pikopos (Papists) and ours; and they tried to convert each other. *Parantene* said, 'If the Pikopos had come here first, we should never have known what was right and what was wrong. Nor do we find anything in the Book teaching us to become Pikopos.' *John the Baptist*, a Chief, who had become a Pikopo, and received this name, said, 'How do you know that your God is the right God?' *Parantene* replied, 'We know that our God is the right God, because he always cares for the people first, and sends his Missionaries first. Your God, if you have one, never sends his Missionaries till ours have cut down trees, and opened a path in the forest; then yours walk through it. I never heard that your Pikopo Missionaries were first on any island, but always follow when ours have cleared the way for them.' *Tipene* then referred to his own experience, to the love of God in his heart, to prove that our God is the right one, and

the only true God. *Takarei* next inquired of *John the Baptist* why he thought Popery was straight, and asked for some evidence of its truth. The reply was, 'It teaches us to sit in peace.' *Takarei* answered, 'You have not had it long enough to test it. It is a new thing in this land,—its time has not been long. Wait until it has had a trial as long as our religion before you boast of it.'

"As other nations of the world are calling for Missionaries, and as the people of New Zealand are now possessed of property, do you think they will be willing to provide for their own Missionaries, that the money now spent in their support might be employed in sending Missionaries to other dark nations? The New Testament requires this of them."

"Do you refer to the Scripture about collecting for the saints?"

"No: I refer to such Scriptures as 1 Cor. ix. 11, 13, 14: 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' 'Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.' Also, Gal. vi. 6, 'Let him that is taught in the word communicate unto him that teacheth in all good things.'"

Jabez asked for some explanation, which being given, he replied, "That is all good and straight." Addressing himself now to Mr. Buddle, he said, "But what does this mean? If I say the New Zealanders are prepared to support their Missionaries, does Mr. Young intend to go away, and leave you and I to make that straight after he is gone?" I replied, "That is not my meaning. I only wish you to know what the word of God requires of you. You have received the Book, and it requires you to support the Ministry. This is a part of Christianity. When you were but children in religion, and also poor, we did not press this upon you; but now that you have grown to be men, and are possessed of considerable property, we wish you to perform every Christian duty." In answer to this, Jabez

said, "Your words are straight. This duty has been long unfulfilled by the New Zealanders; but it ought no longer to be trodden under foot. I will lift up your words, carry them with me, and give them to thousands of the people."

"In what respects have the New Zealanders improved since the arrival of Missionaries?"

"The Gospel has taught us to live in peace. It gave us love, and love is the fulfilling of the law. Before the Gospel came, there was no love. In the days before the Gospel, every man loved but one, and that was his father,—all besides were counted enemies. The Gospel has crucified all this hatred. It has made us love our fellow-men. Hence we liberated our slaves. We do not now look upon any one as a slave. All these things have been killed by love. The Gospel has made the fruits that St. Paul speaks of to grow in this land,—‘Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.’ All these things have come of Missionaries."

"Do you feel satisfied with the arrangements of the British Government in relation to the land question?"

"Shall I tell you what I think about the regulations of the Government in reference to our lands?" "Yes." "Then I will tell you. I think one place is straight, and another place is crooked." "Which place," said I, "do you consider straight?" He replied, "We like the law, which says, the Queen shall buy our lands first. This is quite straight. It would not do to let the Europeans buy of the natives as they like." "And which place," I farther inquired, "do you consider crooked?" "The crooked place is here. The Governor sometimes buys lands from Chiefs that have no right to sell them. You have a piece of land. I want some money; and I go to the Governor, and say, 'Will you buy my land?' He says, 'Yes.' I get the money, and you do not know that your land is gone. By and by you hear of it; and go to the Governor, and say, 'Is it true you have bought such a piece of land?' He says, 'True.' Then you say, 'It was mine,' and hold out your hand, saying, 'Let the last payment for it be to me.' Now, this is

crooked. I have been served like this. I gave the Governor a *pukapuka*, (a book or letter,) with all my lands written in it; and told him, when anybody came from my district to sell land, to look into the *pukapuka*. But some of those lands have been sold. This is the crooked place about our land." I remarked, that the Queen was very anxious that there should be no crooked place, but that justice should be done to all her Maori subjects. The Chief replied, "That is good. When your children are under your eye, you control them; you make them do right. But when they get out of your sight, they sometimes fall into mischief. And when the Queen has her children (the Europeans) in England around her, she can keep them right; but when they get as far away as New Zealand, what can she do to keep them right? Like children out of their parents' sight, they sometimes get into mischief."

"Have you anything to say to me as a messenger from the Missionary Society, that has so long cared for the people of New Zealand?"

"This is my salutation to my Fathers in England. 'O, my Fathers! You are sitting at your great abode in England. How do you do? Pray without ceasing for this island. Be strong to pray for New Zealand.'"

Hone Kingi, another Chief who was present, wished to send his salutation, and said, "This is my word to the Queen, 'How do you do, and your people? My body is afar off, but my spirit is with you.'"

27th.—I visited the "Wesleyan College." This institution was opened in November, 1849. It is a substantial structure of brick, over a basement of scoria from an extinct crater in the neighbourhood. Its architecture is of the plainest kind, but the building contrasts favourably with the ordinary colonial erections, and is considered highly creditable to the builder, Mr. Boon, a Wesleyan, who is now most usefully employed in teaching his art to the Maori pupils at the "Three Kings." The site is elevated, and well adapted for the purposes of the institution,—combining a healthful atmosphere with cheerful scenery. Upon the crown of a hill, at present in the suburbs

of Auckland, the College stands conspicuously, with the harbour in the near foreground, and beyond that the many islands, and the expansive gulf of Houraki. It is surrounded by about eight acres of land, appropriated as garden, play-ground, and shrubberies.

The cost of this institution has been defrayed by a Proprietary, consisting of the Missionaries in New Zealand, Friendly, and Feejee Islands, aided by a liberal grant of bedding, books, &c., from the Wesleyan Missionary Committee, and by a loan yet undischarged. The income of the establishment is wholly supplied by the payments of the pupils, and has been sufficient to defray the main cost of furnishing the apartments, besides all the ordinary items of board, stipends, &c., but does not leave any reserve moneys, or permit any accumulation for the security or improvement of the property. Nor does it appear that the income can ever be sufficiently large for this, though the presumption that from its position the property will considerably increase in value operates against fears of permanent loss. It was not, however, with any mercantile expectations that the Missionaries made this bold and costly educational effort. They would, probably, all have preferred that private enterprise, or the funds of the Connexion, should provide for their need. But the greater productiveness of capital here in commercial transactions precluded the former expedient, and the necessities of the Connexion, in England alone, gave them no hopes of the latter. Meanwhile, grievous evil was accruing to the Mission-households for want of an institution where their children could reside,—where education was the business wholly minded,—and where English and Christian ways could be seen on a far broader platform than in the isolated dwellings of their fathers. One great object desired was, the entire removal of the young people from the vitiated atmosphere of a native station; for it is not all at once that men raised from the grossness of heathenism acquire moral sensitiveness and decorous manners. Even where Christianity has been amending the tendencies of human society, it must have time given before it will have precipitated all its impurities. The

high moral tone of British Christianity is the growth of centuries. It is something more than the clear apprehension of the ethics of Christianity, it is the intuitive perception of its proprieties,—of the “things lovely and of good report,” as well as of things “just and true.” More learning might be conveyed by teachers resident in their Missionary homes; but the qualities of our atmosphere tell upon physical or moral health as effectually as the quality of our food. Yet it may be doubted whether the monotony and comparative lawlessness of a boy’s existence in some thinly peopled and secluded region does not promote intellectual mischief in the majority of cases. There, too, he is ever liable to receive his first and deepest impressions from the native mind. The first prattle of his childhood is probably moulded by a native nurse. He grows up conversant with two languages; but one of them can contribute nothing to feed his understanding, or to elevate his character; yet it is the language in which he hears the services of the Lord’s house, and in which the great congregation utter their praises and their prayers. Further, though the most strenuous efforts were made by the Missionaries to keep their children aloof from those of the natives, they were not always successful. This intercourse exposed them sometimes to physical disease, and also to what was far worse, to grave moral evil. Feejee, especially, was and still is an awful residence for children. There, to this hour, men and women of every age walk abroad in almost perfect nudity; and the demons of carnage riot in all the brutalities of an un pitying warfare, and of a revenge which is not content to wound and slay, but must also cook and eat its victim,—joining the device of a rational creature to the appetite of a wild-beast. It is evident that, in such a land, after all the injunctions which parental solicitude could bestow, and all the defences which it could set up, there remained serious moral danger to children.

Of course the Missionaries, in this and the other islands adjacent, being always awake to the peril and disadvantage of their circumstances, employed every means in their power

to counteract the evil. Some families had been enabled to secure a resident tutor, not usually the best that could be desired, but the best that could be found. Some children had been sent to England, at great cost and pain of separation, and fear of injury in a land or school of strangers; some had been sent to Auckland, where they were boarded in private families, and educated at day-schools. But this latter resource was fraught with many objections: the young people mingled with the miscellaneous population of a general school, where there was much opportunity for contamination after school-hours, and little or no possibility of checking it was possessed by any friends of their parents who felt an interest in their welfare but saw them only occasionally. The children were not being educated on safe ground, and were in danger of learning evil faster than good, by moving with so little restraint when on their way to or from the daily school. It was therefore evident that the time had come for some better provision. It was for the good of the Mission-cause that the parents should be relieved from their anxiety on their children's behalf, and should not be compelled prematurely to leave their stations, in order to seek education for their families; but especially it was for the good of the children, that they should receive their education under constant domestic oversight, and with all possible encouragements to purity and propriety of conduct, and to early piety and warm attachment to the church of their fathers. It was therefore determined to provide an institution in or near the town of Auckland. The Missionary brethren raised a fund in £20 shares, which enabled them to build; and they then appealed to the Missionary Committee for individuals to take charge of their enterprise. Mr. and Mrs. Fletcher were in consequence sent out, and arrived in Auckland in April, 1849. In 1851 Miss Fletcher arrived; and in 1852 Mr. W. Fletcher, B.A. By their assistance, and that of Mr. Watkin, son of one of our Missionaries, the institution has been kept in full operation. "We have," says Mr. Fletcher, "gone on in faith, and with a growing conviction that our establishment was the offspring of the charge of an especial

providence. Each year of our progress has shown a gradual increase of numbers. At the end of the

First year, we counted 29 clerical and 19 lay pupils.

Second	ditto	36	ditto	19	ditto.
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Third	ditto	34	ditto	24	ditto.
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Fourth	ditto	37	ditto	38	ditto.
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"Our day begins with the bell for rising at 6 A.M. in summer, and half-past 6 in winter; when, after a fixed time for dressing and devotions, all are expected to leave the bedroom together. Half an hour before breakfast is spent in the school-room. At 9 A.M. the day-pupils may be seen coming up from the town; and at a quarter past 9 all assemble in the school-room. The first employment is family worship. Each pupil being provided with a Bible, one of the boys reads a portion, which is followed by questions on the passage, and by a short prayer for the blessing of God upon the day. The classes then disperse to their respective rooms, and are soon in full operation. In the subject and mode of instruction, we have followed, though of course only at a great distance, Kingswood School, and our Wesleyan Proprietary Colleges. Our elder pupils have been able to read Virgil and Cicero with comparative ease, as also most of the selections in the *Analecta Græca Minora*, and to write, with considerable accuracy, the exercises in Henry's Latin Book, and in Arnold's Greek Accidence. Our attention has been confined to these books, chiefly because the majority of our pupils being destined for commercial or agricultural life, and the term within which their entire education was to be commenced and ended being short, we were required to attend very much to the branches of a purely English education. We were hampered also by the necessity of having a large preparatory-class at the bottom of the school, in which are many too young to be sent to such an institution as this, but sent from the necessity of early removal from the Mission-stations, and from the difficulty of finding any preparatory-school to which we could safely commit them. Between the highest and this lowest class are many gradations of instruction and acquirement; but it is our aim to train all our

pupils first in the accurate knowledge and use of their own language, dividing the time thus left among History, Physiology, and Natural Science, Geography, Arithmetic, and the Classics. Our highest class has also travelled through six books of Euclid, Mensuration of Superficies, and Algebra to Quadratic Equations. It will be obvious to an experienced teacher who reads the above summary, that we are almost in danger of aiming at too much. We are, in fact, from the peculiarity of our circumstances, two schools. Nor can the higher school ever make distinguished progress while it is connected with an inferior, or where pupils have been taught the first mysteries of the primer, and to which, as well as to the higher classes, the attention of the head-master must be distributed. To judge us, therefore, by the rules and attainments of an English school of the highest order would be very unfair. This institution is, in many respects, unique in its character, and must be judged by a standard adjusted to its peculiarities. It is a very influential peculiarity of our school, that it includes both sexes. This mixture has long prevailed in day-schools, but we are not aware of an instance in which the experiment has been made in any boarding-school of the same size and aim as ours. Boys and girls meet in the same class, and so many of them as are boarders sit down in the same refectory. At all other times they are vigilantly separated, except in the presence of one of their teachers. Now, it is manifest that the residence of forty boys and girls in the same building, brought into contact with thirty-five day-pupils, is an extremely responsible addition to the directorship, and might be productive of the most deplorable mischief. It was not by choice that this state of things came about, but by inevitable necessity. Unless both sexes could be educated together, one of them would be excluded from the benefit of the institution. It was therefore necessary to make the experiment. Many deemed it bold. Some shook the doubting head, and delivered gloomy oracles, though some were also hopeful. We were not ourselves without misgivings; but we reasoned from the well-known purity and happiness of families, where brothers and sisters meet and dwell together,

to the conclusion that, by giving encouragement to home-feelings, by maintaining a high moral tone, and by leaving no opportunity to temptation, we might perhaps even discover good where we had feared evil. The experience of four years has established that anticipation, and we are perfectly satisfied that, with prudent oversight, and the cultivation of moral sensitiveness, the experiment may be made anywhere with perfect success. It is not, however, a state of things such as we would enter into voluntarily. We think it has promoted emulation, and general decorousness of conduct; but it makes many additional anxieties, and probably rather injures than improves the education of each party. It is, however, an anomaly, for which we do not at present see any prospect of removal. But we may reasonably expect a discreet estimate of our literary attainments as a school, when it is recollected that one-third of our pupils are young ladies.

"Another of our peculiarities is, that while we maintain, as a family, all our Wesleyanism, as a school we are accessible to all religious beliefs. The result is, that our school-room has presented perhaps the most remarkable collection of young people to be found anywhere in the world, under the charge of a Methodist Minister. There have been or are, beside the children of our own church, members of clerical families of the Church of England, and children of its lay members in the highest posts of government and influence in the town, children from respectable Dissenting families, and several intelligent and interesting children of Jewish parents. To some of these various classes we are not permitted to convey religious instruction, but the majority are present at our morning worship, and receive Scriptural instruction; and even as to those who are not permitted to be present, we are thankful that we have the opportunity of setting before them Christian example, and plying them with many godly influences.

"Our school day ends at half-past 4,—an interval of two hours being allowed for dining and play. After tea, at about half-past 5, the entire household assemble for family worship; the evening is given to preparatory studies for the next day,

and at 9 P.M. the last party of scholars retires to rest; and about the time that Cheapside is full, and the banks are opening in England, our dwelling begins to be quiet, after about fifteen hours of commotion.

"The distance at which the homes of most of our pupils are from Auckland restricts us to vacation but once a year,—in November. The last act of the year is a public examination, which we have been accustomed to give, not from any wish to enjoy an exhibition of ourselves in holiday attire, and with well-crammed respondents, but simply for the sake of keeping alive the sympathy between ourselves and the friends of the institution. Our largest room, on this occasion, has always been crowded with a most intelligent and distinguished audience.

"'Breaking up' is a stirring time in every school, but there is a touch of the romantic about some of the pupils' vacation journeyings beyond those of the English boys' sphere of things. The homes of many of the scholars are situate in the remote interior, at a distance of from 150 to 300 miles. Railroads and steam-boats are not yet, and even the dispensation of coach and waggon has not reached this land. An English student of the day when Hooker trudged, staff in hand, to Oxford, might have figured to himself school-boy itineration in New Zealand more readily than the favoured Alumni of the nineteenth century. Small coasting vessels usually convey some of the pupils to their homes,—providing few comforts during their voyages of uncertain length and some occasional risk. Other groups of sons and daughters take the inland journey; and starting on foot, and surrounded by loquacious and well-laden natives, direct their way, under the guidance of their fathers, towards some one of the rivers which forms a highway into the very heart of New Zealand. On these picturesque waters the travellers each morning launch their canoe, working up with paddle, and blanket outspread as sail; now floating in the shadow of tall forest trees possessed by fantastic parasites winding around their stems, and hanging grassy tufts upon their long denuded arms; and then skirting a verdurous wall of pendant shrubs; relieving the weariness of leisure by books, or merry

chat, and numerous attacks with keen appetite upon the commissariat. Every evening the tents are pitched by the water-side; in wet weather probably in some native shed of reeds, if the demands of the vociferous landlord or tenant can be levelled down to moderation, and there seems no superabundance of certain nimble parasites. Potatoes, with dried eels, or shell-fish, or sturdy potfulls of flour sweetened with sugar, are soon discussed around the fires of the native travellers, while the Anglo-Saxon race are busy with tea, and many substantial accompaniments. Evening and morning, all assemble for worship; the Scriptures are read; old familiar tunes swell on high,—the deep chanting tones of the natives prevailing; then prayer is made to God, the giver of all good, and the only strong protector. Fathers and children are soon at rest, on their couch of dry fern or leaves well spread with blankets, with heads too weary to think whether the pillows be soft. Around their fires, however, their Maori attendants keep up a ringing discharge of gossip; rehearsing the news of Auckland, to be again reviewed in the ears of curious listeners at home; speculating on a hundred of things, sacred and secular, until the stars are sloping westward. Thus, during a week or more, they journey, varied by walks through dull woods, or waste of tall tawny fern, until they meet once more the greetings and rejoicings of home. English school-boys would find their imaginations all astir after a vivid recital of these adventures, and, coupled with a portraiture of vacation amusements in the bush, would work up, in the hands of a Defoe or William Howitt, a fascinating book for the library of schoolboydom. Perhaps many of the pupils of the Auckland institution pass over a stranger road in their journeys to and from school than any other boys and girls in the wide world.

“This institution has furnished several examples of steady piety; and one of the elder pupils, whom God took a year ago, was a genuine Christian; and whilst it is conducted as at present, it cannot but be productive of spiritual as well as intellectual benefit.”

I was much pleased with my visit. The examination which

took place was highly respectable, and the order of the institution such as to excite admiration. Mr. and Mrs. Fletcher are manifestly well fitted for the important and responsible post they occupy; and I do not wonder that the establishment over which they so efficiently preside should be held in high estimation by the citizens of Auckland.

28th.—To-day I learned that a gentleman, who some years ago resided in Sunderland, and who was supposed to have been drowned whilst bathing, is yet alive. His leaving his clothes on the beach was intended to conceal from public view the wickedness he was about to commit. Although a married man, and occupying a position of great respectability, he eloped with a young lady of good connections, and is now living in New Zealand, a professed infidel, but under a feigned name. The lady; so thoroughly ruined, I understand from those who have seen her, evinces deep mental wretchedness, and bitterly regrets the day she left her home.

In the evening we had a meeting of all the members of the Wesleyan church in and about Auckland. Several addresses were delivered by Ministers and laymen; and the earnest desire manifested to promote and sustain a deeper and more aggressive piety afforded me great satisfaction. I was not prepared to meet with so much lofty principle and Christian feeling in Auckland; or to find Methodism occupying in New Zealand so respectable and influential a position as it unquestionably does. It has done much for the country, even its "enemies being judges;" and it has laid a broad foundation for more powerful and extensive results.

29th.—Visited the Wesleyan day-school in Auckland. The school-room is large, airy, and well arranged, with suitable playground attached. The Glasgow system of teaching is adopted; and the average attendance of children 60, many of whom are very young. The institution is conducted by Mr. and Mrs. Singer, and is supported by the weekly school payments,—the elder children paying one shilling per week, and the younger sixpence. In the examination, some of the children acquitted themselves well, but others yawned, and manifested no interest

on the occasion, and certainly did not contrast favourably with the Maori children at the "Three Kings."

30th.—To-day I received several letters from the monitors and scholars of the "Three Kings." The writing in every case is respectable, and some of it beautiful. The letters are written in the Maori language, and the following translations by Mr. Reid I give as specimens.

"MY FATHER,—How do you do? Here is my talk. Listen to me. This is not indeed my thoughts of to-day, but my thoughts in the beginning, when I saw the greatness of my sins; because I was the most wicked man of all my tribe. In the year 1847, on the 20th day of June, I went to the chapel, in the evening of the Sabbath, to tempt the men of God; but Mr. Smales spoke Christ's words. (Matt. xxii. 12, 13.) The whip came to me. When I came out of the chapel, I fell down. My friends thought that some bad sickness had come to me. I was led to my house. Whilst I was lying, the greatness of my sins was shown to me. I was unable to count them; but this I know, they were as high as the mountains of the world. While I was thus dark, I spoke to God, that my body and my soul might be put to death. Great indeed was my darkness. During some days I did not eat. On the 2d of July, while praying, the light shone into my soul, and, from that time, the growing greater of the love of God in my heart commenced, and also the love of man, which has continued down to this day. This is all. From your loving child.

"FROM FAIRBAIRNE."

"FATHER!—This is my thought. Listen to me. Long ago this island was lost in darkness. It was just as when a man is asleep in the night. There was no candle to give light. Although the sun shone upon the people of the land, the souls were dead. Afterwards, the Ministers of the Gospel came. They caused the men to rise from their sleep. Then a Missionary came to my village. Wallis was his name. He said to the people, 'Friends, get up. Give over sleeping. Rise!' I heard that voice. My heart complied with the book of God, spoken by that Minister. Then stood the school at 'Three Kings.' I lived at this place. Here I am, praising God who saved me. My soul consents to the book of God, who is great and who lives. Here is the teacher of this school, pulling the children and the men, that they may be brave to work the work of God. Great is the strength to strive of this man, Mr. Reid, that the people may be saved. My body and soul have been given to God. All that my soul looks at, is, Jesus Christ upon the Cross. This is all my thought.

"FROM WILLIAM BARTON."

"MY LOVING FATHER YOUNG,—Great is my love to the men of England who have saved the people of New Zealand from the hand of

death. Let God be praised, who sent the Ministers of the Gospel to the people of this island. When the men of England came here, the people turned to the living God. *Some* did not turn to the Saviour. There is no other Saviour but one. When the Ministers came, I was a child. When I could hardly know, I went to Mr. Whiteley's place, to a meeting. Mr. Whiteley spoke to the people. When my father heard, he considered, but did not fully comply. The men spoke that the children should go to the school at 'Three Kings.' The children came, then I came. When we had crossed to the side of Kawhia-Harbour, my father came in pursuit of me. He did not wish me to go, lest I should die. He spoke to me. I would not hear his speech, because I had heard that the school was good. I was not willing to go back to foolishness. Then my father flew upon my clothes. My shirt and my blanket were taken by him. I had no clothes left, save one shirt. I was not dark, angry to my father. When we had gone forty miles on our journey, and had come to the village, my father appeared again, to take me back. Great was his beating of me. By my heart seeing the love of God, I came to the 'Three Kings.' Great is the goodness of the school, from the love of God. This is all.

"From MARTIN."

(Martin is a boy.)

"MY FATHER!—This is my talk. Formerly I did not know God. My heart was evil only, and so was my body, and all my thoughts. In those days I did not see good; but God sent his book and his servants. By this book I was enlightened while in the depth of sin. This thing—the sin—was a wonderful thing to my eyes, now that the book of God was come, which called me out of darkness to this rejoicing. The first thing by which I knew, was my listening to the word of God. The second thing was my consenting to be God's man. The third was my receiving a penitent heart for my sins. The fourth was my giving my body, and soul, and spirit, and all, all my parts, that I might be a worker for God. I have given my heart, and the love of God has been poured out, of which it is not possible to speak. Great indeed is the depth of the love of God.

"My next talk is about Chatham Islands. My thought is, that the 'John Wesley' should visit there. For many years I have striven with the Ministers, that one of them should go there. You will arrange this. They are dark. I do not say a Minister should live there. But let him go to examine and baptize. I am very dark about this. My letter and Mr. Reid's have reached them, and they have written complainingly. Therefore, I say, let this be arranged by you. Let 'John Wesley' go there every year. They have seen the book of God; let them also see the *man* book. Friend, let this be arranged by you.

"From PHILIP HANNAH."

"GOOD FRIEND!—Listen to my thoughts. Before coming to this school, my father spoke to me that I should forsake the works of the children. I listened to my father: I was then a child. At that time there was a man, who was almost a papist. I knew how to read. I had seen

the laws. I knew that Jesus was the Saviour. I hastened to pray, but he got no light. I desired to go to this man. I strove with him. He prayed, and his friends, with some others. Afterwards a Preacher came, and he was instructed. This was the beginning of my desire to the good work of God. I came to the school. I was taught by Mr. Reid. Great was my desire for school. Great was the joy of my heart on seeing the blessings. Listen to me! This is the thing that will make men Chiefs—the school. This is the thing which makes us glad while we read many books. We read the Bible, and books which tell us about window-glass, and pots in which iron is melted. A great many other good works which have been given to us. With us here is a school, a teacher, a good house, land, wheat, potatoes, horses, flour, rice, sugar, and clothing. Great is our joy. Who then gave us these things? The white man, not our fathers. Therefore we say, Let God be praised, and let England and those other good countries be thanked. Great is the joy of our hearts. The chief joy is the love of God in us. Therefore say I, for God shall be my works.

"From KEVERN."

(A very interesting boy.)

"MY LOVING FATHER YOUNG,—This is my thought. Listen. From the greatness of the love of God in your hearts, you sent Missionaries hither, and teachers to save the men of this island. Great is the love of the white man to the Maori in this island, in their trying to save the souls of the people. Religion came not from our fathers to us. No, Sir, it began with us, the young men. By the striving of the *pakeha*, (white men,) and us by speaking the word, the fathers were led to believe. That which they loved, was the gun and powder, to shoot men, that they might die. This was my word to my fathers,—'It is not the gun, nor the powder, nor yet the blanket, nor all the things of the white man, that forms the true riches for us. But these riches are good for the body. The riches for the soul is, faith in the word of God, and our heavenly Redeemer.' They believed. Great was the joy of my heart. Our Chief went to preach the word of God. I was his companion. The name of our Chief is Robert Newton. He drew the men up to the good, because he was the great Chief of my tribe. After this the whole people believed in God, and were named the 'loving people.' This was after my coming to this school at the 'Three Kings.' There is one evil that sticks to the people,—the thought to the land. But, by the prayers of the sacred people, all these evils shall be destroyed. This is all my word to you. From your loving child.

"From MORGAN."

"GREAT FRIEND,—Listen to my thought. Great is my grief for my foolishness. By the Gospel I was made to know the things of God. I was overtaken while sitting with a sick body and sick soul; therefore my thought knew the love of God was great to me, the wicked boy. And may God himself teach my soul the good things! Do not let your heart be dark. Rather praise God. Let the good of the men of this land be enlarged. It is a right thing that God should be praised for giving his

Book to the men of this island. The way to heaven has been shown, and all the good things by which men may secure blessings. Be not weary in well-doing.

“FROM TAMATI.”

“FRIEND,—How do you do? This is my talk to you. I was a wicked man while I lived in my natural state,—while I prayed foolishly to God, while I was ignorant of God’s word. Now that my heart is renewed, while I pray, great is the sweetness of the word of God to my heart. Therefore I pray constantly to God in these days. Christ’s word in Matt. vi. 6, is my light, with other of the words of God. Sweet indeed is the word of God to my soul. My heart truly knows God. My soul truly clings to Jesus Christ. My heart truly loves him. I worship God truly. I know that God is my Father, that I am a child of his. The works which I work are done for God. That which makes me afraid is, lest my Father should be grieved by me. My talk shall not now be lengthened to you. This is all about the matter.

“Here is the greatness of my desires for the majority of the natives. Many of the men of this island have been baptized, but they have returned to evil. They knew not God. They are foolish with respect to the things of God. Here is another thing,—there is no desire in the foolish man to give his child to the school, that he may be taught from the book of God. Some are willing, being desirous to know figures, that they may know how to buy and sell, but not the word of God. The things of the body are things which are chiefly desired by the Maoris. But this is my desire, to pray to God that this foolish thought may be lessened in all the island. This is my thought, Let schools be multiplied in all the villages, that the children may be taught the word of God. With us is land for schools. Great is my desire that the children should know the word of God, because this is a very foolish people. Strive continually in prayer that the strong wall of Satan may be overthrown. Here is the great evil of the Maori,—laziness to work. Because of this, love to God is feeble. But by this thing, by the schools, shall it be known; because it is from the fathers that the evil comes. They allow the children to be masters; and from this the children are disobedient to their parents. Therefore, I say, let the islands be covered with schools, that the whole of this country may be for God. This is from your loving child.

“FROM JOHN EGGLESTON.”

CHAPTER IX.

INTERVIEW with natives—Tattooing—Cannibalism—Statements of Christian natives—A Christian Chief—Land squabbles—Letter from a Chief—Anniversary of Captain Cook's discovery of New Zealand—Massacres—Canoes—Intellectual character of the natives—John Hobbs—Review of the work—Bishop Selwyn—Missionaries—Colonization—Colonists—Departure for the Friendly Isles.

ON the 1st of October I had an interview with several natives from different parts of the country, and obtained from them a great deal of valuable information. The colour of the New Zealanders is a light clear brown, varying very much in shade, being sometimes lighter than that of a native of the south of France; the nose is straight, and well shaped, often aquiline; the mouth generally large, and the lips in many cases more developed than those of Europeans. The eyes are dark, and full of vivacity and expression; the hair is generally black and lank, or slightly curled; the teeth are white and regular, and last to old age; the feet and hands are well proportioned,—the former, being uncovered, are in a healthy development, and a native laughs at what he considers our misshaped feet. Their features are prominent, but regular; the expression of the face quiet and composed, showing great self-command; and their physiognomy bears no signs of ferocity, but is easy, open, and pleasing. The women are not in general as handsome as the men, though many of them, when clean and neatly attired, are said to be very interesting and attractive. The children of both sexes, with their free, open, and confident behaviour, are generally favourites. Brought up in the society of adults, partaking in the councils of their fathers, the mental faculties seem to be awakened and sharpened earlier than is the case in more civilized countries. Several of the natives that I saw were variously tattooed, which gave to

them a very peculiar appearance. The tattoo, or *moko*, (its native name,) is done either with the sharp bone of a bird, or with a small chisel, called *uhi*. The candidate for this distinction reposes his head upon the knees of the operator, who drives the chisel into the skin with his hand. Each time, the chisel is dipped into a pigment called *marahē*, which is prepared by carbonizing the resin of the kauri-pine, and after each incision the blood is wiped off. The persons operated upon never allow the slightest expression of pain to escape them; and, after the inflammation has passed away, the regular and clear scars appear dark. The tattooing of the lips is the most painful part of the operation. The *moko* is the same in all tribes, and does not form what might be called the arms of the individual; neither is it given as a reward for valiant deeds. Nor is it an enforced ceremony, but any one may have it done or not, according to his wishes. Neither is it in many cases complete, but often remains unfinished. "The complete tattoo comprises the face, the posteriors, and the anterior part of the thighs to above the knees." The girls as soon as they arrive at a certain period have their lips tattooed with horizontal lines, to have red lips being a great reproach to a woman. With females, in many cases, the operation ceases here; but more frequently, I understand, the chin is tattooed, especially in the Waikato tribe, and the space between the eyebrows, much resembling the tattoo of the modern Egyptians; and, in some rare cases, it extends over the angles of the mouth. The general effect of the tattoo is to give the face a rigorous and unchangeable appearance; and it prevents the symptoms of age from becoming visible so early as they otherwise would. The tattoo of the lips, however, in women, gives them a livid, deadly appearance, certainly not to their advantage. The reasons the men assign for their observing the custom are, first, it increases, as they think, their beauty, makes them admired by the ladies, who are not supposed to fall in love with a plain face; and, secondly, it secures the preservation of their heads when dead, as an untattooed face is not considered worth preserving. The faces of some of the old men were

elaborately, and, as far as art was concerned, beautifully carved. Most of the young men present on the occasion this morning exhibited but few lines, some not any; but the practice still obtains to some extent, and will doubtless do so, until Christianity becomes more prevalent, and takes a deeper hold upon the native population: then, like every other pagan custom, it must perish.

The practice of marking the skin appears to have been in use among the ancients. Hence the Mosaic prohibition, Lev. xix. 28:—"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." These were doubtless customs of neighbouring tribes, connected with idolatrous worship. Men printed marks upon their flesh in honour of the objects they worshipped. Herodotus mentions it as prevailing among the Thracians, who considered that "to be marked with punctures was a sign of noble birth." Among the Greeks these marks were called *stigmata*. To these St. Paul is supposed to refer when he says, "I bear in my body the marks (*stigmata*) of the Lord Jesus." Cæsar remarks it as prevailing among the Britons, and Pliny says they introduced the juice of the plantain into punctures made in the skin, so as to form a permanent delineation of various objects.

In my interview with the natives at this period, I learned that many on whom I gazed with not a little emotion had been cannibals. Tradition among the New Zealanders says, this revolting practice originated with the demi-gods. "*Rongo*," god of the Kumera; "*Tane*," god of the trees and birds; "*Tangaroa*," god of the sea and fish; "*Haumsea*," god of fern-root; and "*Tu*," god of war, were also brothers. *Tu* ate them all! This was the commencement among the gods. Tradition does not speak uniformly of its origin amongst men. One tradition says, that it originated with *Manaia*, who killed and ate an adulterer, in detestation of his crime. Another says, it began with *Mahanga*, who, to avenge his father's death, killed and ate *Kohaho*, the son of his father's murderer.

This frightful custom among the New Zealanders was connected with their wars. It does not appear that they ate

human flesh because they preferred it as an article of food; nor did they kill their slaves to make a feast for their visitors, but invariably to gratify revenge. Prisoners of war alone were the victims, and revenge the principal motive. Perhaps in some cases it was connected with the idea that to eat the flesh of the warrior would endue them with his valour and bravery. A Chief was often satisfied with the left eye of his enemy, which was considered the seat of the soul. Any detail on this subject would be too revolting; but it may be remarked that great insult was offered, and great indignities practised on the bodies of their enemies. They would often torture the victim, heat the oven, throw him alive on the hot stones, and tear his flesh with the cannibal knife *tuatini*. The skull was used as a drinking cup, the teeth hung to their ears, their bones made into forks, and some into needles with which to sew dog-skin mats. These mats are valued the more for being sewed with the bones of their enemies. The collar-bone made a frame for a bird-snare, and rings for the legs of decoy-parrots were made out of the leg-bones. A brighter day, thank God, has dawned; and now I found the people ashamed of those things that they had formerly done in darkness. To name the horrid custom is sufficient to raise the blush of shame, and cause the New Zealander to turn away in disgust at the inhumanity of his former deeds. The last authentic account of cannibalism was the case at *Tauranga*, in 1842 or 1843, by *Taraia*, who caught the people as they came out of their place of worship, and in a few minutes had several of them in the oven. *Taraia* was in Auckland, only a few days ago, and was pointed out to me as the individual who possessed the unenviable distinction of having completed the list of those who indulged in the horrid custom of cooking and eating men.*

Much has been written on the origin of the New Zealanders, and without entering into any minute examination of the subject, it may be remarked, that their fine and regular cast of countenance, the Jewish expression of their features, the very

* See an able pamphlet by that very excellent Missionary the Rev. T Buddle, on "The Aborigines of New Zealand."

light colour of their skin, their religious ideas, several words in their language, and the whole of their customs, indicate an Asiatic origin, and remind us of that primitive Asiatico-African civilization which attained its greatest height under the Empires of the Phœnicians, Syrians, and Carthaginians, and confirm their relation to nations whose birthplace is Asia.

October 2d.—Preached morning and evening to overflowing congregations. The gentleman sustaining the highest civil office in Auckland was present, and some Roman Catholics, besides Jews and Infidels. In the afternoon several native Christians met me, and at my request gave some account of their views and feelings on the subject of religion. They spoke with much modesty and simplicity, and certainly much to my edification. The Rev. T. Buddle translated with great ease as they spoke, and a person present took notes of what was said. I give the following as specimens :—

John.—"These are my thoughts. I am not going back to old times. I do not intend to speak of our former condition, but simply to talk of my present experience of the things of God. When the word of God first found me, it made me feel that I was the greatest sinner of all the world. It told me, too, that Jesus Christ died for the chief of sinners. What I want to say just now is, that I feel Jesus Christ died for me; that he has redeemed me from all my sins. I feel persuaded you are going to heaven. I am rejoiced in my heart to know that I am going there too. You believe in Jesus Christ, and hope to get to heaven through him. Now, if you get to heaven through Jesus Christ, I shall certainly be with you, for I feel that he is my Saviour, and has redeemed me from my sins. This is all I have to say."

William.—"This was a dark land in days of old. It was lost in darkness. I was lost in darkness, too. In due time the light of the Gospel shone upon the land. It also shone upon me. Missionaries came, and preached the word. When I heard, my heart yielded. I received the word, and gave my soul and body to God. I am told that those who have got to heaven, went there by faith. Their path was the path of faith. Now, I am walking in the same path. Jesus is the gate by which we enter; faith is the pathway. My heart rejoices that I am travelling in this way, and hope to continue in it to the end."

Isabella.—"These are my thoughts that are inside my heart. In the days of my ignorance I sat in darkness, and knew not there was a Saviour for me. When I was first awakened I saw my darkness and misery, and my heart cried. My heart did not tell me to look up to God. I could not. I could do nothing but look at my sins. I continued thus for a long

time, and could only tell God what a great sinner I was, and nobody could save me but himself. The darkness began to break. A little light reached my heart, and God said, 'Come unto me, and I will give thee rest.' While I was listening and looking, greater light broke over my soul. The words of my heart went up to God. I said, I have been very wicked, I have been disobedient long. Now take my body, take my soul; I give all to thee. God took me for his child. I can now rejoice in God my Saviour. I have one thought,—the path to heaven is laid, and made plain to me through Jesus Christ. My great desire is, that I may cleave to God; that he may never remove to a distance from me; that I may never be separated from him. I wish to glorify him as long as I live."

Sarah.—"My thought is, that I was one of the greatest sinners in all the world. When I was continuing in sin, I said within myself, The finish of these things will be death. When I came to live at the 'Three Kings' School, I found the word was preached by day and by night. No day passed, and no night passed by without the word of God being spoken. I found, too, that they prayed day and night; and I was led to give my heart to God. I said to God, 'Here is my heart.' I gave all myself to God. I did not divide myself, but gave the whole of me to God. He took me, and I am his. The desire of my soul is, to love him, and to sit with him for ever."

William Naylor.—"These are my recollections about the days of old. I knew nothing about God. I thought the devil was God, and served him until the Missionaries came to us and preached the Word. Our work in olden times was to kill men. This was our delight, to cut them off, and finish them up. This took up all our thoughts. We knew not there was a God, and a Saviour that died for us, till Missionaries arrived amongst us. They preached to us; they taught us it was our duty to serve God; they prayed for us; and I was given to see that the path I walked in led to hell. I saw another path that led to heaven, and sought to walk in it. I have not been true. I fell once, like my forefather David. I was in great darkness, and had no light. Nothing was straight for a long time. Then I was reminded of David getting up again, and becoming a straight man, and was enabled to return to God. I feel that Jesus Christ died for me, and redeemed me by his death; and my wish is to give my heart and soul to God. The path to heaven is plain. I am walking along it. I never intend to turn out of it all the days that lie before."

Fairbourn.—"How do ye do? I salute you in love. Our father has come to visit us. The news of your coming, Mr. Young, reached us a year ago. We have been looking for you ever since. My expectation never forsook me. I never forgot it. My heart looked towards it constantly. And, just as I have been expecting your coming, I am looking for the coming of Christ. I did not know when you would come to us. I do not know when Christ will come,—whether at even, or cock-crowing, or in the morning; but my hope is fixed upon it, because he hath said to his disciples, 'If I go away, I will come again and receive you unto myself, that where I am ye may be also.' I know that he will come; and I

shall be with him. My hope is in heaven. I wait for it. These are all my thoughts."

Morgan.—"These are my thoughts. When I hear of the people of God that have got home, it makes joy rise in my heart, because I feel that the path by which they went to heaven is the path I have chosen; and I hope to reach heaven as they have done, and to see them there. My heart is now looking up to my Father in heaven. He loves me. My heart is continually walking up to God, who is the Father of my spirit. You, Mr. Young, I do not expect to see any more on the earth; but I do hope to meet you in heaven. Jehovah is my God; Christ is my Saviour; heaven is my home. That is all."

Philip.—"In my old state I was a great thief. I used to steal the property of a great King. When committing the theft, I was arrested, and cast into prison. While I lay there, a kind Friend had compassion upon me, came to me, and ransomed me. He paid down a great price for my ransom, and I was made free. What I mean, I was a great sinner, a great thief, for I robbed God: but Jesus Christ came, and paid down a ransom for me; he redeemed me with his precious blood. I came to the Institution at Auckland, in 1848. It was here I was first convinced of sin. It was when Mr. Buddle preached, on the 12th of January, from this word:—"The wicked shall be turned into hell, and all the people that forget God." The word knocked me down. I fell quite to the ground, and felt that I was just hanging over the mouth of the pit, ready to drop in. I looked about for help. I saw no refuge. My heart failed. I was sinking. Then Jesus came, and I saw the love of God. I cast myself on his love: he took me from the pit—pardoned my sin; and I gave myself to him,—my hands, my feet, all my body,—to be servants for God, and all my soul too. I am his, and I am going to heaven, the home he has made for us all. This is all I have to say."

Timona.—"This meeting warms my heart. When I look back, I see that we had no such meetings as these in days of old. Until Missionaries came to this land, we saw no week like this. They brought the news that Jesus died for us. If that news had not reached us, we had all perished. There was one thing that stirred us up in this place, and made the work of God revive. It was the death of a Missionary. He fell down dead in this house (alluding to the sudden death of the Rev. J. Skevington). If it had not been for that death in a moment, the work of God amongst us would not have been so great. We saw him die. We saw the greatness of religion. We began to feel more its goodness, because it makes ready for death. I began to feel that I must seek the salvation of my soul, lest God should take me away in a moment. I began to seek, and on the 16th of March, 1847, I heard Mr. Buddle preach from Acts ii. 23, and I felt I was the man. It came home to my heart. I did it myself: I crucified my Saviour with my own hands; I nailed him to the cross; I put him to death. All this I did by my sins. I felt that he died for me, and committed myself to him. Then, and there, I gave myself to Jesus, and now I am his. My desire is, at all times to stick to him, to keep close to Jesus, and get nearer still. This is all."

Mason.—"I speak my native thoughts of olden times. I was a bad man, the chief of sinners in all the world. God dragged me out of Satan's prison. When I was sitting in that bad place, I did not know it. I was ignorant of my state. When the word of God was first preached to me, I would not listen to it. The thought of my heart was, that the talk about God was all lies. Because of these things, I said I was the greatest sinner in all the world. After I had learned the word for some time, I began to see how crooked my thoughts were, and how wicked I had been. I heard about good men of former times,—of Noah, of Abraham. I thought they were good examples for me, and I began to follow them. Then I heard of Jesus Christ, that he died for my sins, and I gave myself to him. I saw that he is my great exemplar, my guide, my Saviour; and I pray constantly to Jesus Christ that He may lead me to His kingdom. This is all my thought."

It will be seen from these specimens that New Zealanders, formerly enveloped in darkness, filled with malignity, and covered with blood, have received with meekness the engrafted word, and happily realized its saving and transforming power. The earnestness and deep feeling with which they spoke evinced their sincerity, and told of the glory which dwelt within; and the testimony of their Pastors to their generally upright walk and conversation was highly satisfactory.

3d.—I had the pleasure of an interview with William Naylor, or Tawaiti, at the residence of Mr. Lawry. He is principal Chief of Waingaroa, and has been one of the most celebrated warriors of modern Maori history. Often has he led on his tribes to deeds of blood and cannibalism, and distinguished himself above his fellows in times of war. He was one of the principal Chiefs in the wars on the Taranaki people; was often engaged in slaying the weaker tribes of that district, feasting on the bodies of the slain, and enslaving their women and children, a very great number of whom were held in bondage by him and his people, before they embraced Christianity. When the Gospel reached him, he had a number of wives, mainly brought from Taranaki. On embracing the truth, he put them all away, save one, to whom he was married according to Christian custom. He was one of the first of the native Chiefs who returned their slaves to their homes. When he received the truth, and was told that slavery was contrary to

God's word, he gave all his slaves liberty to return home. Most of them did so, and he was the means of inducing other Chiefs to do the same. He is a fine character,—naturally shrewd, intelligent, and courageous. Christianity has sanctified his intellect, and brought out the firmness and energy of his character on the side of truth and justice. William has always been ready to promote peace and good-will among men, to defend the oppressed, and maintain the cause of the injured. Many a long journey he has travelled to make peace between contending parties, or prevent the shedding of blood. He has even followed heathen parties to the remote district of Taranaki, who have gone on expeditions of blood, to prevent their killing and eating the people; and not unfrequently brought them home, having succeeded in defeating their object. In this way he has made some little restitution for his former deeds of cruelty. He embraced Christianity about eighteen years ago, and has had a Missionary living with him for at least fifteen years. He is much respected among the tribes, and exerts a most salutary influence through the Waikato district. He is a great friend of Europeans, and always ready to promote the spread of Christianity. His face is partially tattooed; and he is about fifty years of age.

I had the following conversation with him, my willing friend Mr. Buddle acting as interpreter.

"I am glad to see you, and was pleased to hear you speak of Jesus yesterday."

"I spoke the truth. My word was straight."

"Have you any message to send to the good people in England, who have supported Missionaries among you? They will be very glad to learn that their labour has not been in vain."

"Tell them what I said yesterday. I could have said more, much more, but I did not wish to boast. I owe all to Christianity. I live because of this, and might have given you much more talk, but I feared lest I should exalt myself. There is one thing in the land which gives us trouble. Only *one*

thing that disturbs my mind, and makes me feel confusion all over,—it is the constant squabbles we have about land.”

“What do you think is the cause of these squabbles?”

“Think of your own garden. You make yourselves a garden; fence it, cultivate it, and when you have got it straight, some fellow pounces upon it, says he will have it, and tries to take it. In such cases, *you* can soon get the matter settled; but *we* cannot settle it so easily. We can only sit down upon our land, and say, ‘You shall not have it.’ Then the struggle begins. One cause of this dispute is the coming of the white man to our country, and the money he has brought. Our land is worth money now. Formerly, when a tribe thought themselves insulted or injured, they went and took a piece of land as *utu*, (payment,) and we allowed them to do so. Now, the native man holds fast his land.”

“How do you think these disputes can be prevented?”

“There is only one thing that will end them,—that is, Christianity. If all men’s hearts were changed by the grace of God, we should not have trouble. If the Chiefs would forsake the thoughts of the native heart, give up native customs, and take the law of God for their rule, then should we have peace. No law but God’s law will put things straight. My own heart dwells on the word of Christ, in the 5th chapter of Matthew, that says, ‘Blessed are the peacemakers, for they shall be called the children of God;’ and upon that word, in the 15th of John, that says, ‘Now ye are clean through the word I have spoken unto you. Abide in me, and I in you.’ Now, if all the Chiefs would look at these words, and make these words straight in their works, then should we be at peace.”

“Very good. I am glad to hear you refer to the word of God as the rule of life, and that you seek to promote peace.”

“This is my foundation. I take my stand on this word. This is my law. Not that I have found this out for myself: it was God that taught me this word. I have had much to endure for the sake of peace. Some envy me, and are jealous of my influence. If I were like them, I should pay them back again; but I feel it better to endure, that we may sit in peace.

Should any serious evil arise when you have left us, I must still look to the Missionaries; and if they want help they must send across the water to you, and you and the fathers there must help them."

"The Queen is very anxious to promote your welfare; she loves her subjects in New Zealand, and wishes them to be happy."

"Perhaps," said Rakina, who was present, "if the Queen were to make a Maori King, and give him authority over the native tribes, he might put down all these things. A good man like William, with such power, might do much to make and keep peace." This proposition evidently did not meet with William's approbation.

4th.—I received the following letter from a Christian Chief. It is written in Maori, and the translation is by Mr. Buddle. It is evidently intended for Christians in England:—

"October 4th, 1853.

"Go, O my letter, to my European relatives,—to my beloved friends. I send this to you, because ye are friends. From the greatness of your love you supplied money to send Ministers here, to bring the Gospel of God to this island, that I might hear the word of God and live. When they reached us, I was sitting in darkness and in wickedness,—but the Gospel of God took me up out of the wickedness; and therefore I write my letter to the Ministers and Elders in England,—to the sacred men of God,—to the men that believe.

"Friends, I salute you. Ye children of the light, listen you to my thought. When I was sitting at the 'Three Kings' I heard the talk about Christ's coming into the world. Then I began to have thoughts about the meaning of the love of God to me. At this time great is the joy of my heart to God; and my desire is, that my heart may walk always to God. Friends, my heart does not forget to pray to my God; because thus saith the word to the people of Thessalonia, 'Rejoice evermore. Pray without ceasing. Quench not the Spirit.'

"This is what I have to say: though you may never see me

in the body, there is a place where we shall see each other in body and soul, when the Son of Man shall come. While Mr. Young was with you, I did not know him; now I have really seen his person. So it is with my thoughts about you. As I have seen him, so I hope to see you sitting at the right hand of God, and myself also. I pray for my Ministers and teachers. Do you pray for my people to God, that he may soften them, and make them willing to send their children to be taught. Mr. Whiteley and myself have been to talk with them about their children; but they have no mind to send them to the 'Three Kings' to school. But I pray continually for my people to God, as for myself. I feel in my thought, I am a child of God. True is my word, and I think of the word of Christ, which saith, 'Be thou faithful unto death;' and therefore never intend to end my prayer to God. This is all."

5th.—It is just 85 years, this day, since Captain Cook first saw New Zealand. It had been discovered 126 years previously by Tasman, but no farther account was taken of it until the visit of the celebrated circumnavigator, on October 5, 1768. There is, however, ground to believe, from certain communications made by the natives to this distinguished seaman, that some European ship had touched on the coast a short time before his arrival; but, as the visit was never reported in England, there is too much reason to apprehend that the vessel foundered at sea. During Cook's visit, he unfortunately involved himself in a quarrel with some natives, which resulted in the shedding of innocent blood, and the exasperation of the people; and although he endeavoured to palliate, if not defend his conduct, yet it is evident that he was the aggressor. While Cook was on the coast, a French ship arrived, commanded by M. de Surville, whom the natives kindly received. The Chiefs bestowed upon the invalids of his crew the greatest attention; one of them surrendered his house for their accommodation, supplied them with the best food he could provide, and would not accept the smallest compensation. But this humane conduct was most cruelly requited. Surville, having

missed one of his small boats, probably lost during the storm which he had encountered, and suspecting that the natives had stolen it, determined to be avenged for his supposed injury. Accordingly, seeing one of the Chiefs on the shore, he invited him, with many professions of friendship, to come on board the ship: he complied, and at once found himself a prisoner. Not satisfied with this outrageous treachery, he next gave orders that a village, to which he pointed, should be set on fire, and it was accordingly burnt to the ground. This was found to be the very village in which his sick men had a few days before been so kindly received; and the Chief whom he had inveigled on board was the generous Naginouï, who had acted towards them the part of the good Samaritan, which greatly aggravated the crime committed against personal freedom and property. The unfortunate captive was carried away from his own country by the stranger whom he had assisted; but he did not long survive the separation from his family and the land of his birth, but died of a broken heart about three months afterwards, on his passage to Peru.

In 1771 the Court of France despatched two vessels to New Zealand, under the command of M. Marion, with instructions that, after attending to some less important objects, he should make himself intimately acquainted with the resources of the two islands recently visited by the English navigator. On his arrival he established an amicable intercourse with the natives, which continued without interruption for about five weeks, when a fearful massacre took place. The Captain having gone on shore with a party of 16 men, including 4 officers, they all were attacked, murdered, and eaten. Next morning a boat's crew landed for the purpose of procuring wood and water, and being still free from suspicion, allowed themselves to be surrounded by a multitude of the savages, who put to death 11 of the 12 individuals of whom the party consisted. The survivor saw the dead bodies of his companions cut up, and divided among the assassins, each of whom carried away the portion he had received. This horrid deed of treachery, cruelty, and blood, was doubtlessly the result of Surville's atrocity. The one

French commander reaped what the other had so wickedly sown.

Nor did Cook, who had shed innocent blood, escape retribution. On his second voyage, whilst one of his vessels lay in Ships'-Cove, a boat was sent on shore under the care of a midshipman, with instructions to gather a few wild greens, and to return in the evening. The crew, which consisted of 10 men, were killed, cooked, and eaten. It would appear from these, and other well-authenticated facts, that the massacre of ships' crews in New Zealand, and in various islands of the Pacific, is to be regarded generally, if not invariably, as the consequence of injuries sustained by the natives in their intercourse with white men ; and as in many cases the innocent have suffered for the guilty, the most stringent laws ought to be enacted against any outrage committed by the crews of vessels on the natives of those islands.

6th.—Several native canoes having arrived, I went down to the beach to see them. They were each formed of a single kauri tree, and some of them forty feet long. Others, I understood, were double that length. Formerly a stone adze was the only implement used in their construction, but that has been superseded by an iron one. The workmanship was of the plainest description. The figure-heads of some of them showed a great deal of carving, remarkable chiefly for its regularity, and the vast amount of time and patience which must have been spent upon it. These figures were generally carved with the tongues protruding two or three inches, to express, according to New Zealand custom, derision of their enemies. The sails were triangular, and made of the light raupo rushes. The canoes are steered by a paddle, and can sail very close to the wind.

These canoes having brought together parties who had for some time been separated, the usual salutation of rubbing noses took place. Food was then provided. A round hole was made in the ground, into which a layer of stones was put ; then fire, and upon the fire a covering of stones. When the oven was sufficiently heated, the embers were taken out, green

leaves laid on the stones, then potatoes, and on the top of them the meat they desired to cook. A small quantity of water was now thrown on, to create steam ; more leaves were added and placed on the meat, and the whole covered over with a layer of earth, to prevent the escape of the steam. Food cooked in this manner I understand is most excellent, and any quantity can be made ready at the same time. The process, however, takes a good deal of time and trouble, and iron pots are now generally adopted. When the food was cooked, it was served up in small baskets, made of the flax leaves.

7th.—Having had a good deal of intercourse with natives since my arrival in New Zealand, and being very anxious to obtain a correct knowledge of their character, I came to the conclusion, from what I heard and saw of them, that their intellectual capacity is of a high order. Many of them have fine intelligent countenances, with the expansive forehead of a philosopher. The shortest intercourse with them is quite sufficient to satisfy any one that he is dealing with minds in no degree inferior to his own, and that knowledge only is wanting to enable them to become formidable rivals in mental attainments. They are admirable speakers: their manner is very animated, and full of natural and appropriate gesture. Speech-making is their favourite amusement, and forms the regular social entertainment. On occasions of a ceremonious meeting, I was told, their behaviour would bear a very favourable comparison with the best-conducted meetings in civilized countries. A New Zealand audience listens to the speaker with the utmost attention; nor is there any chance of his meeting with interruption; on the contrary, he will be listened to in the most profound silence, so long as he may continue to address them. To make up for the want of a platform, which obtains for our speakers the better attention of the audience, the New Zealand orator secures an opening in the assembly, so as to permit him to advance and retreat for the space of 10 or 12 yards. A sentence is delivered while he advances, ample room being thus given for all the energy and effect which the united powers of mind and muscular exertion can

accomplish; and when he retreats he finds time to arrange his thoughts, as well as to obtain a temporary rest for his muscles. In this way they continue alternately advancing and retreating until they have exhausted their ideas. When their speech is of much importance, every sentence is repeated. In such exhibitions they find their chief pleasure; but on ordinary occasions they are continually talking with each other, showing that their pleasures are evidently of an intellectual character.*

8th.—Had a conversation with John Hobbs, an intelligent New Zealander, about 30 years of age. He belonged originally to the Ngatimaniapoto tribe, Rawhia, but was taken captive in war by a Waikato Chief. He subsequently became connected with Tomati Waka, (Thomas Walker,) the hero of Hokianga, and ally of the British troops in the war with Heki and Kawiti, in 1845 and 1846. John greatly distinguished himself during the campaign, and became a great favourite among the officers, and with His Excellency the Governor. He was the only man who volunteered to join the troops in a desperate attack upon Heki's pa; and was the instrument of saving the troops on one occasion when Kawiti had left his fortification, and formed an ambush on the outskirts of the forest. John discovered the hiding-place, gave timely warning, and to him our troops ascribe their escape from a surprise that might have cost them much loss of life. His conduct induced His Excellency to bring him to Auckland, where he had resided since the termination of the war, employed as a messenger in the Native Secretary's Office, and living in a house provided for him by the Government. He is a member of the Wesleyan church, and a regular attendant on the means of grace.

The following conversation took place between John and myself, my valued friend Mr. Buddle kindly interpreting.

"How long have you been a Christian?"

"My first believing was like children playing. I was in ignorance. I did not believe straight. It was when Mr. Turner lived amongst us."

* See Brown's "New Zealand."

"When did you then really believe, and gain true religion?"

"It is twelve years ago, when my friend and companion Isaacs died. As he was dying, he said to us, 'Be strong, and believe, after I am gone.' We were all assembled to see him die,—all the Chiefs and people; and I ventured to ask, 'Who will lift up this word, and make it straight?' Repo, a Chief, said, 'It will all end; and when Isaac is gone we shall have no more of this work.' So said all. But though I was the least and alone, I said, 'This word shall be made straight by me.' I then became decided for God, and made a true oath that I would serve him. The Chiefs and others told me I should not be true; but I vowed to God, and told them I would there and then give up all my sins; all that I had loved in the world, and all that was wrong, I would cast off at once, and give myself to the Lord. So I did. They called to me, 'Be true then.' I told them that I would be true till I died; and I went to Mr. Hobbs and told him, then to Mr. Woon and told him, and we had much talk about it, and they became my friends. After this I never joined in the native wars or customs. I was in the late wars against Heki, but I said that was a straight war. He had shed the blood of the innocent, and I saw it to be right to join the Europeans against him. My heart was light all the time I was engaged. I did not feel any darkness or fear. When the war ended, the Governor wished me to come to Auckland, and enter the mounted police; but I did not like this, and said, 'It is bad work. Do you wish me to be ruined?' He said it was good work, and I must engage in it. I told him I could not obey his word in this thing, but would ask my Ministers about it. To my own thoughts it was bad for the spirit, and I had no mind to it."

"I shall be glad to know that you now feel the love of God in your heart."

"I always have his fear before me. While I now speak to you of these things it is with fear. Not that I am afraid of you, but I fear God."

"Yes, you fear God; but do you enjoy his love in your heart? It is that I wish to know."

"Is it that you ask? Then here it is," (laying his hand upon his heart,) "I feel it here. Whence came these fruits I have told you about? They spring from the love of God. The work of the Spirit is here. He makes me fear,—he makes me watch,—he makes me pray,—he guides and saves me. When sin appears, and I am in danger, he makes me startle. When I was fighting in the straight war, he kept me in peace; I did not fear."

"Do you think the people will fight again?"

"My ears sometimes hear their talk, and some of them say they will, if there should be a cause. The men that believe true will not fight; but the men who have only the shadow of religion, and the men who are still in the Maori state, will fight if they be offended."

"Are there many who, in your judgment, have only the shadow?"

"Many. Some among the Englanders, (members of the Church of England,) many among the Pikopos, (Papists,) and some among ourselves."

"The religion of Jesus teaches us to do good to others; what are you doing?"

"Three times the thought has come to my heart to return to the North, that I might teach my people, as I formerly did; but the Governor would not consent to my going, and I have listened to the mouth of man and remain here."

"I did not refer to your leaving this place, but wished to know what you are doing here."

"I do some work. I carry some talk to my countrymen who sit about the town. I reprove their wickedness, and invite them to chapel. I preach to them, but they won't regard me. They are not good to listen to me. They say mine is not *pakeha* mouth, but only a *Maori* mouth, like their own, and they won't attend to me."

"Be faithful to the end, and we shall meet in heaven."

"Great is this your word. I intend to be true till I die. Many of my friends who began with me have gone back. They

have turned aside one after another; but I hope to be true, and meet you in heaven."

"If you have any word to send to the friends in England who sent the Gospel, I shall be glad to take it."

"You have spoken straight. Tell them they have saved New Zealand by sending the Ministers of the Gospel. When they came, we were eating one another. It was love to us that made them send us Ministers; and now when men die we bury them, and eat human flesh no longer. They have prayed for us too. It is the power of their prayers that has made us live. They are strong to pray for the dark people, and God has heard their prayer for us. This is my word to you and them."

9th.—Having been detained by adverse winds, I preached twice to-day in Auckland to overflowing congregations, and if I might credit statements made, it would appear that my detention was rendered a special blessing to several persons. To God be all the glory!

In leaving New Zealand I could not but deeply regret that a blessed and extensive work of God, the reward of many labours, sufferings, and prayers, should have been marred by the hand of man, which sought to mould it after the rigid and uncomely image of Tractarianism. Previously to the arrival of the Bishop in New Zealand, the Missionaries of the Episcopal Church and those of the Wesleyan Body had laboured together in harmony; and although they had prosecuted their work separately, each in his own communion, and in accordance with those distinctions of internal arrangement which were therein to be observed, yet it had been a separation of love,—and they were united in object, in affection, in sympathy. God had greatly honoured this Christian oneness, in the rapid spread of the Gospel, and in the recovery of multitudes of people from darkness, superstition, and death. When the baptized natives of the Wesleyan community removed to the district of a Church Missionary, they became members of that Minister's communion, the original claim upon their membership having been resigned for the sake of the general principle of non-

interference, and so *vice versa* on the part of the Church brethren. On the arrival of the Bishop, however, this state of things was interrupted. Whilst travelling on the coast, he astonished the natives, with (to them) unheard-of assertions, that the Wesleyans were a "crooked branch," a "fallen people," and that they had no "Scriptural Ministers;" that they were "schismatics," their "ordination invalid," and their baptisms at most the "acts of laymen." One of the Bishop's Missionaries rebaptized several parties previously baptized by Wesleyan Missionaries, marking them with the "sign of the cross," and had thereupon admitted them to partake of the Lord's Supper, seeing that "now their baptism was complete." The Missionaries, in a letter to the Bishop, complained of this, but no remedy was provided against its repetition, as the offending individual continued the practice. Disastrous results followed. The Bishop found the natives generally settled down into a state of domestic peace, family feuds were ended, and parents and children worshipped God together, according to their limited knowledge. Perhaps one part of the family had been baptized into the Episcopalian, another into the Wesleyan church. The Bishop appeared amongst them, telling them that they must no longer worship together, but separately; that the teachers of the one party were no longer to be allowed to instruct the other; that they were a distinct communion, and that all the distinctions of the church were to be rigorously observed. And what was the effect? Why the Scripture was literally fulfilled, that "a man's foes shall be they of his own household;" and the fearful spectacle was seen of father and son, mother and daughter, hating and opposing each other. In some cases they divided themselves into separate *pas*; in other cases into separate divisions of the same *pa*; and in one village, at least, had the party-spirit risen so high between near kinsmen that one of them had erected a fence across the Kainga, and lined it thickly with fern, not as a breakwind or shelter, but, as he told one of our Missionaries, "that the one party might not be able even to look upon the other." The Bishop would doubtless disapprove of this, and every such

thing, but it is the natural effect of an exclusive religion upon an uninstructed mind. If such be the injurious tendency of high-church principles upon the domestic and civil interests of the natives, it is very evident that it will exert no better influence on their religious feelings. If it be injurious to them as families and as tribes, it must be equally injurious to them as men and as Christians ; and so it has been found.

In April, 1844, the Rev. H. H. Turton, one of our Missionaries, addressing the Bishop on the subject, said, "It is but three weeks ago since I accompanied the Rev. J. Whiteley to Waimati, and so intemperate were the proceedings of some of your Lordship's disciples at Wareatea against that devoted and successful Minister of the Saviour that an unhappy collision had wellnigh taken place. Feelings of no ambiguous character were perceived to arise in the breasts of a few Waikatos that attended us, as they stood gazing in astonishment ; and but for the timely precaution of my friend, who ordered them to leave the village, and proceed on their journey, there is no knowing what the result might have been : and yet these were natives, most of whom were recovered from slavery through the kind interposition of the very man whom they were now so grossly insulting, and who, but for him, would have been in slavery still. They had the confidence to plead your Lordship's personal instructions, as an excuse for their conduct. But of course, whatever those directions may have been, they must have exceeded them on the present occasion. But if your Lordship chooses to lay the foundation of an intolerant exclusiveness in the minds of uninstructed men, you need not be surprised at any excesses of conduct into which they may run ; or at any events, however fatal, or however distant, in which such principles may terminate. Coming from a station in Waikato, where all was peace and comparative prosperity and encouragement, great indeed were my surprise and grief on my arrival here, to find the people involved in party contentions as to mere forms and opinions. Instead of meeting me with inquiries as to the great doctrines and blessings of the Gospel,

the time of both Ministers and people is lavishly wasted away with useless discussions on matters of mere ecclesiastic arrangement. The spirit of the Gospel has evaporated in the form, and the mind perversely surrendered to the influence of foolish questions and genealogies, and contentions which are unprofitable and vain. And as to the Church party, it is lamentable to behold the pride and presumption which they evince. On the journey just alluded to, Mr. Whiteley was forbidden to preach at Warea, the natives declaring that your Lordship had so ordered it, and that they dare not transgress; and so a scene was presented at once ludicrous and disgraceful,—of two Missionaries found seated on the ground, whilst an ignorant Maori lad stood up in triumph to deliver himself of a load of most egregious nonsense. And when in the morning we called upon the natives to prayers in our own sleeping-house, they forthwith left the place, rang their own bell out of mere opposition, engaged in their own worship, and left but three to listen to the ‘tale of the Saviour’s cross.’ At Wareata we were grossly mocked whilst in the attitude of prayer. My Lord, I feel perfectly indignant when I think of the alleged cause of this conduct. Here is an old Missionary of eleven years’ standing, through whose moral influence and single intervention great and contending tribes have more than once laid down their arms, and become reconciled;—through whose interposition, chiefly, the Waikato wars have been ended, and Taranaki re-peopled, and the European settlement of New Plymouth been saved on more occasions than one from the hostile visits of the exasperated Ngatimaniapoto tribe;—I say, here is that very man forbidden by your Lordship’s alleged directions to exercise his commission in a village which owes its erection to him, and to natives who, under God, even owe their present existence to him. In the meantime the natives are thus debarred from all means of European instruction, save what they may imperfectly derive from the quarterly and half-yearly visits of Church Ministers, who as yet are unable to address them in their own language; so that they are rather to be held in the bondage of ignorance, than permitted to hear the Gospel as delivered

from the lips of a Wesleyan Minister, and that too in his own district."*

As it is much more agreeable to praise than to blame, I mention these things with much reluctance and sorrow; and should not have referred to them had the Bishop become less intolerant in his views, or expressed any regret for proceedings so uncharitable in their nature and disastrous in their results; but it appears, on legitimate evidence, that such reasons for silence do not exist. This I record with most unaffected and deep regret; especially as in other respects there is so much in his Lordship to admire.

But notwithstanding this opposition, Methodism in the land is a great fact, an important reality; and that it has effected extensive benefit even its enemies admit. Its influence for good is much wider than its statistics would indicate. Many who have heard its Missionaries, and felt the word to be the power of God unto their salvation, have from various causes gone through the land; and, like the disciples of the Pentecost, have told of the great things the Lord has done for them. Their simple word has been with power,—inquiry has been excited, consciences awakened, and many sinners made the partakers of saving grace. By this humble instrumentality congregations have been collected, family worship established, and houses of prayer erected, in several parts of the country, previously to their being visited by any European Missionary. Had the Wesleyans availed themselves of these interesting fruits of their labours, their churches numerically would have been much larger; but they acted upon the principle of non-interference with the operations of the Church, and left certain localities to be occupied by the Missionaries of that Body, according to an arrangement entered into by the parent Committees of the Church and Wesleyan Missionary Societies, and thus lost many people legitimately belonging to them, and abstained from entering upon some populous and inviting fields of labour. The Bishop having practically disregarded this arrangement of the two Societies, it ought to become a serious question with the

* Rev. H. H. Turton's letter to Dr. Selwyn.

Wesleyan Missionary Committee whether they should not now send men to localities from which they have hitherto kept aloof, in support of a good principle, that they may witness for spiritual religion, and endeavour to save the poor natives from the direful influence of a semi-Popery.

Our Missionaries who live in the "bush" have many privations; and, shut out as they are from nearly all European society, they could not be otherwise than unhappy did they not feel themselves in the path of duty. Nor is their life one of idleness and ease; the impress of premature old age which many a countenance exhibited greatly affected me, and told of the labours and sufferings of a New Zealand bush Missionary, in a manner not to be mistaken, nor yet to be forgotten. Their reward is on high.

New Zealand, doubtless designed to become a populous and great country, consists of two large islands and a smaller one, situated to the south-east of New South Wales. The northern island is separated from the middle island by Cook's Straits; and the latter from the southern island by Foveaux Straits. The area of the whole being 86,000 square miles, is about equal to that of England, Scotland, and Wales. The climate of the northern island much resembles that of England; it is, however, milder, and more humid, but, on the whole, highly favourable to health. The middle and southern islands are somewhat colder. The country, in its natural state, is covered with ferns, brushwood, and timber; but possesses much rich soil, and is likely to become the granary of the Southern World. It possesses copper and other minerals.

Missionaries prepared the way for British settlers, and, after a colony had been for some time formed, it was proposed, at a great meeting held at the Waitangi, on the 5th of February, 1840, that the rights and powers of sovereignty over the whole of New Zealand islands should be ceded to Her Majesty the Queen of England. This proposition, so novel and startling, elicited determined and violent opposition. The speeches of the opposers were clever and impressive; and Her Majesty's Representative began to fear for the result; when, behold,

Tomati Waka stepped forward. He had been instructed, gained, and baptized by the Wesleyan Missionaries; and now, in a strain of natural and powerful eloquence that surprised the Europeans, he subdued the opposition, and removed the unfavourable intentions of the previous speakers. Addressing his countrymen first, he called upon them to remember the degraded position in which they had formerly been, and how much their character had become exalted by their intercourse with Europeans. He reminded them that they could not govern themselves without frequent wars and bloodshed; and he advised them to receive the British as their rulers, and to place confidence in their promises. Having thus done his duty to his countrymen, the noble Chief next turned to the Queen's representative, on whose gratitude he had established such claims, and, appealing to him as a witness of what had passed, said, "You must now be our father. You must not allow us to be enslaved. You must preserve our customs, and never permit our lands to be wrested from us." The die was cast. New Zealand became a portion of the British Empire. Unconquered, without bloodshed, it was freely and nobly ceded; a home for unborn millions, where abundance reigns, where industry must always be rewarded, and where health is said to prevail to a greater degree than in any known part of the world. A gentleman occupying a high official position, speaking of this Waitangi Act, says, "Not to the Wesleyan Missionaries alone was this triumph to be attributed: there were Missionaries of other denominations, especially those of the Church of England Mission, in the country; and it was by the joint efforts of these Missionaries that there was achieved a triumph unsurpassed in history,—necessarily belonging to an advanced state of Christianity,—in itself wonderful, in its promises for the future full of hope, and in its very nature stable, certain, and progressive."

The European population, comprised in the several settlements of the ceded country, is about 26,000 persons, and will no doubt ere long be greatly augmented. The productiveness of New Zealand, and the salubrity of its climate, are becoming

more generally known and appreciated, and will attract many to its shores from Australia, as well as from the mother country.

Although the colonization of New Zealand has for the present seriously interfered with the spiritual progress of the Mission to the natives, yet amongst the colonists there are many estimable men, whose influence is favourable to Missionary operations; that of His Excellency the Governor, Sir George Grey, is especially so, and has in various ways been highly beneficial. Several Europeans are worthy members of our own church; possessed of the same liberal spirit which I witnessed and so much admired in Australia, and are very anxious that the Mission churches in New Zealand should become self-supporting, and thereby relieve the parent Society, whose kind and liberal assistance they fully appreciate and gratefully acknowledge.

10th.—Early this morning I left my kind friends Mr. and Mrs. Lawry, who had entertained me with genuine hospitality. During my brief sojourn in Auckland I had met with the greatest respect and kindness, and felt not a little on parting with numerous friends, under a deep conviction that our next meeting would be in eternity. I committed them to God, went on board the "John Wesley," and sailed for the Friendly Islands.

CHAPTER X.

FRIENDLY Isles—Arrival in Tongatabu—Visit to King George—Normal Institution—Family worship—Queen Charlotte—Preparation for the Sabbath—Meeting of Missionaries—Sabbath—Class-meetings—Tapa beating—King's visit to Australia—Offers to provision the ship—Visit from the Queen—Present from the King—Visit to the seat of the late war—Mua—Popery—Extraordinary tombs—God-houses—School examination—Chief Justice—Mr. Adams's astronomy.

THE Friendly Islands are situated in the Pacific, between 18° and 23° South latitude, and 173° and 176° West longitude. They consist of three groups,—Tonga, Haabai, and Vavau, and are about 200 in number. Many of them are mere islets, and without inhabitants. Some are very low, but others are of considerable height, especially Tofua, Kao, and Late. The former has an active volcano, which occasionally pours forth streams of lava: in the middle of the island is a large sheet of water, and for a great distance round the crater the surface is torn to pieces by the eruptions which have taken place. Kao is a conical island, 800 or 1,000 feet above the sea: it stands near Tofua, a little to the north. Tradition says it was thrown out by the gods from the middle of Tofua, where the sheet of water now is. There are few inhabitants and but little food on these two islands.

The climate of the Friendly Islands is humid, and the heat rather oppressive, rising to 93° in the shade. Hurricanes are frequent, scarcely a season passing without some occurrence of the kind. The months of February and March are those in which they occur; but they have also taken place in November and December.

These islands are remarkable for their fertility, and the variety of their vegetable productions. They abound in those fruits indigenous to the tropics,—as the cocoa-nut, the bread-fruit, the banana, the pine-apple, the orange, the citron, the

lime, the custard-apple, &c.: melons and pumpkins are very plentiful and of excellent quality. The bays and shores all teem with various kinds of fish.

The most southern group of these islands was discovered by Tasman, in 1643. Subsequently they were visited by Captain Cook, and designated by him, in evidence of the kind reception he met with, the Friendly Islands. Various estimates have been formed of their population, some being as high as 50,000, others as low as 20,000; but from several inquiries made in the country, I am led to think it is somewhere about 30,000.

In 1797 Missionaries from the London Missionary Society were sent to the Friendly Islands; but some of them were murdered, others left the country, and the Mission was abandoned. In 1822 a Wesleyan Mission was begun in Tonga by the Rev. W. Lawry; but the next year, before witnessing any visible good, family affliction necessitated him to return to New South Wales. The Mission was resumed, in 1826, by the Rev. John Thomas and others; and the following year that gracious work began which has resulted in bringing the whole population, with the exception of a few in Tonga, more or less under the influence of Christianity.

October 21st.—After a passage of eleven days from Auckland, we arrived in Tongatabu. Cross seas, adverse winds, and the very lively character of the "John Wesley," rendered the voyage very uncomfortable. On approaching Nukualofa, the morning being beautifully fine, I distinctly counted from the deck of the vessel twenty verdant islands of various sizes, studding the bosom of the now placid deep, and presenting a scene of loveliness seldom equalled, and probably of its kind never surpassed. No sooner did we drop anchor than several women and children appeared on the beach. Mr. N. Turner, who had twenty-two years previously been a Missionary in Tonga, accompanied me on shore; and, being at once recognised, the people surrounded him, and gave novel but ardent expressions of pleasurable feeling. The news rapidly spread, and our retinue of half-nude men, women, and children, increased at

every step as we passed through the town on our way to the Mission-House. Many of the children and young people appeared with the upper part of the head shaven, which gave them a very singular appearance, making them look like miniature old men. On inquiry I was told that this peculiar custom originated not only in a wish to strengthen the hair, but in the belief that a large quantity of it on the upper part of the head retarded the growth of the person. On arriving at the Mission-House,—a structure of posts, reeds, mats, and native cloth,—we met with a hearty reception from Mr. and Mrs. Adams and Mr. and Mrs. Amos, and were plentifully regaled with bananas, cocoa-nut milk, and other dainties of tropical growth. Having rested for a while, we went at once to pay our respects to the King. We found him attired in the native costume, occupying a mat on the floor; but, on my being introduced to him by Mr. Adams, he rose, shook me heartily by the hand, and having in the most gentlemanly manner offered me a chair, he resumed his squatting position. He is a fine manly person, possessing powerful muscle, and exhibiting an intelligent, thoughtful, and benevolent countenance. His smile is fascinating, and his whole bearing that of dignified meekness. I presented him with several kinds of seeds entrusted to me by Sir Everard Home. The young Prince, a most interesting boy of nine years of age, was also introduced; but the Queen being engaged could not be seen. We looked through the King's establishment; and although he possesses not European grandeur, riches, or equipage, he has that which is much more satisfactory,—the hearts of a grateful people, and the heirship of a kingdom which shall never end. After examining the scattered town, embowered in groves of cocoa-nut, banana, and bread-fruit trees, and meeting with many warm congratulations, we returned to the Mission-House to dine. The party consisted of the two Mission families, Miss Fletcher, Mr. Turner, and myself, and the establishment could furnish but one small spoon on the occasion. Mrs. Amos said that in the morning they had several more, but the servants being so determined to rub them bright, and make them shine

as a compliment to the visitors, had overdone the thing, and broken them all but one, and that was greatly injured. After dinner we walked through the ground of the Training Institution. It contains several acres, tastefully laid out, and well cultivated by the pupils. The centre walk, 500 yards in length, is beautifully fringed on either side with pine-apples. The plantain, yam, cocoa-nut, sugar-cane, banana, bread-fruit, kumera, cotton tree, and other tropical plants, all flourish here. The produce of the cocoa-nut tree astonished me. I counted the nuts upon a few trees, and found the average number more than 150; and, according to a moderate calculation, each tree would supply twenty gallons of most refreshing and nutritious drink. What a kind provision in a sultry climate!

In the early part of the evening, a sound of distant music came floating on the breeze, and when told it was the incense of praise arising from many a domestic altar, it became increasingly interesting and delightful, filling my heart with grateful feeling.

22d.—Early this morning I walked to the chapel, which stands upon the only elevated ground in the town, and commands a fine view of the harbour. By order of the King, some scores of men, women, and children, were engaged in cleaning the chapel, cutting the grass on the premises, and making the establishment look as well as possible, that the Deputation might see it to the best advantage. The men were somewhat reserved in their manners; but the women came round me with smiling faces, and heartily shook my hand. Some of the children also attempted to follow their example, walking as near to me as they thought consistent with safety; then by a vigorous stride and outstretched arm ventured to take hold of my hand, which being done, they bounded away like antelopes, and seemed to think a great thing had been accomplished. In the course of the day the King sent six men with a present of several bunches of splendid bananas, and a basket of delicious fish. Shortly afterwards I had a visit from himself. It appeared that he had expressed a wish to visit Sydney, and was intending to go in a man-of-war; but the Missionaries, fearing that

influences unfriendly to his spirituality might possibly act upon him in such a vessel, were more than delighted when I offered him a passage in the "John Wesley." In doing so I felt assured that I was but giving expression to the high sense the • Missionary Committee entertain of his character and efficiency as a Christian King, and devoted Wesleyan Methodist. He accepted the offer, and promised to be ready in time for sailing. Having stated, that if he required any linen I had a good supply of my own, which I should be most happy to place at his service, he modestly replied that he had enough, and indeed everything necessary for the voyage, save trousers; that he possessed but one pair, and those unhappily were at Haabai! Here was a predicament,—the King's person at Tonga, and his only pair of trousers 90 miles distant! After a good deal of pleasantry, an arrangement was made to meet the emergency. Towards the evening I paid my respects to the Queen, and found her in the native costume, sitting on the matted floor. She rose and received me with much dignity; and although exceedingly corpulent, she is decidedly a handsome woman, and when in the bloom of youth must have been particularly so. I walked through the different parts of the town, and found the inhabitants preparing for the Sabbath, that the day of the Lord might be kept holy. I saw several female hair-dressers at work, practising their art with much taste. In the morning I had seen the heads of most of the people covered with lime, giving to them a most extraordinary appearance; but now the lime had been washed off, and the hair well oiled. The process is intended to render the hair stiff, so as to stand erect. This is the fashion of both sexes; and when the hair is properly trimmed, it looks most beautiful, not to say graceful, and shows the well-developed forehead of these people to great advantage.

I met the Missionaries, and conversed with them freely on the state and prospects of the Mission; made some arrangements to lessen the expenses of the District; and, after a lengthy conversation on the subject of connecting these Missions with the Australian Conference, resolutions approving of the proposition were unanimously adopted.

The Rev. Messrs. P. Turner and Wilson, after many years of successful labour, had been obliged on the ground of ill health to leave these islands some months ago; the health of the Rev. G. H. Miller now required an immediate change, and unless a decided alteration takes place for the better in the health of Mr. Adams, he too will be compelled to remove to a more congenial climate, or be cut down in the midst of his days. Indeed, had there been any available means of supplying his place, he ought at once to have been removed to Australia.

23d.—Sabbath in Tongatabu. At half-past 5 o'clock A. M. the bell of the chapel summoned the inhabitants to worship. It was a meeting for prayer, and attended by about 300 persons. The King and Queen were present, and both engaged in prayer. The former took a review of God's mercies to them as a people, contrasting their present with their former condition, noticing the arrival of Missionaries, together with the book of God in their own tongue; and describing in grateful language, and with much hallowed feeling, the happy results they had realized. He then referred to my arrival, and spoke of it as a farther evidence of the love of God, and of the great kindness of Christians in England to him and his people. The "John Wesley" having brought several cases of the New Testament, he also alluded to that as a very great boon bestowed upon them: and when he thanked God that the cases had arrived, were in the bay, and would soon be landed, there was from every part of the chapel a burst of joyous feeling. The Scriptures are so valued in these islands that a sovereign would not have purchased a copy of the New Testament before our arrival. Many possessed the holy treasure, but esteemed it more precious than gold, yea, than much fine gold, and would on no account part with it. The Queen in her prayer also gave thanks for the arrival of the Scriptures, and said the book was valuable, not because of its paper and ink, but because it brought good-tidings to sinners, and from Genesis to Revelation was full of the Saviour. And when she, in a tremulous but earnest and melodious voice, thanked God for his book, the response from every part of the chapel told that she had

touched a tender chord, and elicited the grateful feelings of many a heart. Another female in her prayer praised the Lord that I had come amongst them, and prayed that my visit to Tonga might be as the visit of Barnabas to Antioch,—that I might see the grace of God and be glad, and exhort them with purpose of heart to cleave unto the Lord. Several other persons exercised their gifts; and although I understood little of what was said, yet I felt that the people had power with God, and that his presence and glory filled the house.

At 8 o'clock the Sunday-school began, and the children were examined in the Conference Catechism. The result was highly satisfactory. At 9 o'clock the chapel bell was again heard, and in every part of the town the beating of the native drum announced that the hour had come for beginning the public worship of God. The people repaired with ready steps to their beloved Mount Zion; and as they went up to worship the Lord the joy which sparkled in their eyes and beamed from their countenances seemed to say, "Lord, we have loved the habitation of thy house, and the place where thine honour dwelleth." The chapel, which is without benches, and will accommodate on its matted floor six or seven hundred persons, was much crowded. Many also were outside, seated upon the grass. Mr. Amos began the service. The singing was good, and when an abridgment of the Liturgy was read, the responses from every part of the sanctuary indicated deep and reverential feeling. I preached, Mr. Amos acting as interpreter; and the people listened with great attention, whilst I set before them the glorious Redeemer and his claims upon their affections and services. It was a novel method to me of communicating Gospel truth; but I submitted to the inconvenience rather than not enjoy the pleasure of preaching unto them Jesus. After the sermon, several, amongst whom were the King and Queen, engaged in prayer for God's blessing upon the word. When the King prayed, many a tear was shed, and many a burst of praise was heard. The Queen, in her petition, alluded to the angelic anthem sung on the plains of Bethlehem; exclaiming, "It is true! 'Glory to God in the highest, and on earth peace,

good-will toward men.' This glory we now *see*; this peace and good-will we now *feel*." And, on referring to myself, she thanked God for my visit,—not merely that they had seen my face, and heard my voice, but that I had preached unto them the glorious Redeemer; then, overcome with emotion, she sobbed aloud, and many a heart was moved, and many a sigh went up to heaven. O what a service! May I never lose its holy savour!

The chapel is without windows, but it has nine doors. They are, however, so low that when the people stand up to sing, the light is greatly obscured, and would be more so did it not penetrate between the reeds which form the sides of the building. The King having ordered the people to clothe well to-day, in honour of the Deputation, and to render themselves more agreeable to the European taste, grotesque figures were greatly multiplied, which, under other circumstances, must have made a large demand upon my risible powers. Some men had dressed the upper part of their persons in the European costume, but the lower part in that of the Tongese. On the former, there was the white shirt, neat waistcoat, and even dress-coat; on the latter, there was a roll of native cloth, so folded as to leave the feet and legs in their normal state. Some of the females wore two dresses; others were attired in shawls of flaming colours; whilst a few were habited according to the English fashion, with the exception of their feet, and looked exceedingly well,—amongst whom was Queen Charlotte. She wore a modest-looking silk dress, and a very neat Tuscan bonnet.

At 2 o'clock the Sunday-school re-assembled in the chapel. I counted thirteen classes, all squatted on the floor, each one forming a ring; and amongst the teachers was the Queen, who takes deep interest in the welfare of the rising generation, and, indeed, in everything calculated to extend and consolidate the work of God in these beautiful islands. At 3 o'clock the public worship commenced, and the tribes again appeared before the Lord. Some of them, feeling the inconvenience of European clothes, had left much of their finery behind them. I perceived one man go behind a cocoa-nut tree, and put on his shirt

previously to his appearing in the great congregation. Mr. Turner officiated; and whilst he referred to former times, describing the difficulties he had experienced in commencing the Mission amongst them, and then contrasting that state of things with the scene of moral glory which now appeared before him, very powerful emotion was excited, and both preacher and people seemed as if they would have departed in a chariot of fire. I envy not the feelings of that man who could, in such circumstances of interest, remain stoical. After the usual service a prayer-meeting was held, and many fervent supplications were presented to God. The Queen again prayed; and, in referring to Mr. Turner, she said, he redeemed, at much labour, a little garden from the entangled forest; but since that period, by the blessing of God upon the labours of the Missionaries and the King, the thicket had been cut down, and now nearly the whole land was as the garden of the Lord. On returning from the chapel, the principal rebel Chief during the late war was introduced to me. The clemency of the King had broken his heart, and had destroyed the enemy, without slaying the man. The triumph of Christian love and forgiveness during the recent conflict in Tonga seems utterly to have confounded both Paganism and Popery, and brought much glory to God.

Thus ended the public services of my first Sabbath in the Friendly Islands,—a day of light, and power, and glory, which can never be forgotten in time or in eternity. If these islanders be in many things behind the polished nations of Europe, they are much before them all in their high reverence of the Lord's-day. In no part of the world have I ever seen the claims of the Sabbath so fully and so universally regarded as they are in this land.

24th.—This morning, at 5 o'clock, most of the classes met, and the voice of prayer and praise ascended to heaven from many a native dwelling. The remainder of the classes were to meet in the afternoon. About 6 o'clock, the beating of the *tapa* commenced in every part of the town. I was anxious to see the manufacture of native cloth, and after breakfast Mr.

Amos kindly took me to one of the places where the process was going on; and the women, evidently much gratified in having their work thus noticed, applied themselves to it with so much energy that my head suffered not a little inconvenience. The fabrication of the *gnatoo*, or native cloth, is the chief employment of the women. Its substance is somewhat similar to cotton, but not woven, being rather of the texture of paper. It is prepared from the inner bark of the Chinese paper mulberry tree, and is used for dress and other purposes. A circular incision being made round the tree, near the root, deep enough to pierce through the bark, the tree is broken off at that part, which its slenderness readily admits of. When a number of trees are thus laid on the ground, they are left in the sun a couple of days to become partially dry, so that the inner and outer bark may be stripped off together, without danger of leaving any of the fibres behind. The bark is then soaked in water for a day and a night, and scraped carefully for the purpose of removing the outer bark, which is thrown away. The inner bark is next rolled up lengthwise, and soaked in water for another day; it now swells, and becomes tougher and more capable of being beaten into a fine texture: being thus far prepared, the operation of *tutu*, or beating, commences. This part of the work is performed by means of a mallet, 1 foot long and 2 inches thick, three sides being grooved longitudinally, with the interval of a quarter of an inch. The bark, which is from 2 to 5 feet long and 1 to 3 inches broad, is then laid upon a beam of wood about 6 feet long and 9 inches in breadth and thickness, which is supported about an inch from the ground by pieces of wood at each end, so as to allow of a certain degree of vibration. Two or three women generally sit at the same beam; each places her bark transversely upon the beam immediately before her, and while she beats with her right hand, with her left she moves it slowly to and fro, so that every part becomes beaten alike: the grooved side of the mallet is generally used first, and the smooth side afterwards. The women beat alternately. Early in the morning, when the air is calm and still, the beating of

the *tapa* at all the plantations around has a very pleasing effect;—some sounds being near at hand, and others almost lost by the distance; some a little more acute, others more grave, and all with remarkable regularity, produce a musical variety that is very agreeable, and not a little heightened by the singing of birds and the cheerful influence of the scene. When one hand is fatigued, the mallet is dexterously transferred to the other, without occasioning the smallest sensible delay. In the course of about half-an-hour it is brought to a sufficient degree of thinness, being so much spread laterally as to be now nearly square when folded; for it is doubled several times during the process, by which means it spreads more equally, and is prevented from breaking. The bark thus far prepared is called *fetaaki*, and is put aside until they have a sufficient quantity to go on at a future time with the second part of the operation, which is called *kokaaga*, or printing with *koka*. When this is to be done, a number employ themselves in gathering the berries off the *toe*, the pulp of which serves for paste; but the mucilaginous substance of the *mahoa* or arrowroot is sometimes substituted for it: at the same time others are busy scraping off the soft bark of the *koka* tree, which yields a reddish brown juice to be used as a dye. The *kobé-chi*, or stamp, is formed of the dried leaves of the *paoongo* sewed together, so as to be of sufficient size; and afterwards embroidered, according to various devices, with the wiry fibre of the cocoa-nut husk. It is generally about 2 feet long and 1 foot and a half broad, and is tied to the convex side of the half-cylinder of the wood used, which is about 6 or 8 feet long, to admit two or three similar operations to go on at the same time. The stamp being thus fixed, with the embroidered side uppermost, a piece of the prepared bark is laid on it, and smeared over with a folded piece of the *gnatoo* dipped in the reddish brown liquid before mentioned; so that the whole surface of the bark becomes stained, but particularly those parts raised by the design on the stamp. Another piece of *loufetaaki* is now laid on it, but not quite so broad, which adheres by virtue of the mucilaginous quality in the dye, and

this in like manner is smeared over: then a third, in the same way, and the substance is now three layers in thickness. Others are then added, to increase its length and breadth, by pasting the edges of these over the first, but so that there shall not be in any place more than three folds,—which is easily managed, as the margin of one layer falls short of the margin of the one under it. During the whole process each layer is stamped separately, so that the pattern may be said to exist in the very substance of the gnatoo; and when one portion is thus printed to the size of the *kobé-chi*, the material being moved farther on, the next portion either in length or breadth becomes stamped, the pattern being close to where the other ended. Thus they go on printing and enlarging it to about 12 or 14 feet in breadth, and generally about 40 or 50 yards in length. Then commences the finishing operation of *toogihea*, or staining it in certain places with the juice of *hea*, which constitutes a brilliant red varnish. This is done in straight lines along those places where the edges of the printed portions join each other, and serves to conceal the little irregularities there: also in sundry other places in the form of round spots, about two inches and a quarter in diameter. It is then carefully folded up, and baked under ground, which causes the dye to become somewhat darker, and more firmly fixed in the fibre; besides which it deprives it of a peculiar smoky smell which belongs to the *koka*. When it has been thus exposed to heat for a few hours, it is spread out on a grass-plot, or on the sand of the sea-shore. Afterwards the gnatoo is exposed one night to the dew; and the next day being dried in the sun, it is packed up in bales to be used when required. The unstained part of the cloth is called *tapa*. The whole of these operations are performed by women.* The cloth thus made is worn by the natives, but its texture is so fragile that a new dress is generally necessary every week.

After having examined the process of gnatoo-making, I called upon the King, and had some conversation with him about his voyage. He said he wished to provision the "John

* "Mariner's Tonga Islands."

Wesley" during the period he might be on board; and when I assured him that no remuneration for his passage was expected, and that the Missionary Committee would be delighted to know that he had been gratuitously accommodated, he pleasantly replied, that I was now in a strange land, and must be kind enough to abide by the will of its King. Of course I at once submitted. He went on board with me, saw his cabin, and appeared well pleased with the reception he met with, and the arrangements made for his comfort.

At 5 o'clock there was a prayer-meeting in the chapel, which was well attended; and the earnestness of the people in their petitions was truly gratifying. The King and Queen, as usual, were there, and both engaged in prayer; the Missionaries told me that the sermons of yesterday, in every case, furnished matter for supplication, thanksgiving, and intercession; and what one omitted, another took up; and that every principal part of the sermons was brought out in prayer, clearly showing that they had fully understood and appreciated the word dispensed.

25th.—This morning the Queen paid us a visit, bringing a present from the King. My portion of it consisted of a quantity of tortoise-shell, and a large bale of native cloth, more than I could lift. The King had apprized me of it, and said the present was not for the Society, but for myself; that it was not tribute, but his own private property; and he wished me to receive it in evidence that he and I were now friends, and that we should ever hereafter remain so.

After an early dinner, Messrs. Turner, Adams, and Amos started with me for Mua, a distance of 12 miles. We were all mounted. The King kindly furnished me with his blood-mare, for which an extortioner had charged four tons of oil. We commenced our journey in good spirits, amidst the mirth of many persons. The country through which we rode was perfectly level, and teeming with vegetation. We passed through many plantations of yams and bananas. Part of the road on either side was lined with cocoa-nut trees, intended both as a shade and as food for travellers. Other parts of the

road were so entangled by various withes and vines that I was more than once very forcibly reminded of Absalom's fate. I saw several fine specimens of sugar-cane, and of cotton, and here and there the coffee plant in great luxuriance. Much of the land was uncultivated, but only waiting the labour of the husbandman to render it amazingly productive. The soil I found exceedingly rich, and it being equally so throughout the island, ten times the present population might be amply provided for.

On reaching Bea, we examined the fort, or stockade, so recently the place of conflict, and where King George had so successfully mitigated the miseries of civil war by the clemency of Christianity. The heathen, instigated by the emissaries of Rome, had refused submission to the King's authority, and had committed various atrocities. After long forbearance, he was at length necessitated to take up arms in the defence of the laws and liberties of his country. But he went forth as the disciple of Him who came not into the world to destroy men's lives, but to save them; and by conduct previously unknown in military tactics, he destroyed his enemies without slaying them, and transformed them into admiring and ardent friends. We halted under the shade of a large tree, where King George had sat to receive the submission of his rebel subjects; and where, according to the custom of the country, they came to rub their noses against the soles of his feet, in token of surrender. They approached with fear and trembling, knowing that they had forfeited their lives to the laws of the land, but as they came, George magnanimously said, "Live!" In a transport of joy and wonder they thanked the King for his clemency, when he told them to thank Jehovah, whose *lotu* had influenced him to spare their lives. As he regularly observed in his camp the hours of morning and evening prayer, these subdued Chiefs, whose "hearts" (as one of them told me) "the King had slain," requested permission to unite in God's worship; and, for the first time, were they to be seen bowing the knee to Jesus. The King returned from the field, not with garments rolled in

blood, but richly laden with the blessings of them that had been ready to perish, and rejoicing more in the triumphs of grace which God had enabled him to achieve than in the conquests gained over his enemies. Long will this shady place be remembered with gratitude as that where hearts were conquered by love, and foes overcome by something more potent than powder and ball.

"During the war," says Mr. Amos, "the young people were rather wild, and the effect was dissipating. But our members generally maintained their religion, though some fell away. The local-preachers showed themselves faithful servants, and it was delightful to go up to the camp, and preach to these God-fearing men amid their privations and perils at the seat of war. First and foremost of all those Christian warriors was the King. His conduct throughout was unimpeachable." The result of the victory gained I was happy to find had been highly gratifying. The land was now at peace; the country open to man, woman, and child; the Gospel preached without let or hindrance in all the villages; and the people generally had received the *lotu*. *Tubouleva*, *Maafu*, *Vaea*, and other Chiefs, were now, thank God, meeting in a Christian class. The King's forgiving the rebels had heaped coals of fire upon their heads in the Scriptural sense; and it is hoped that some of them have repented in dust and ashes, and found peace with God.

The interview between the King and the Commander of a French frigate, which took place immediately after the war, was very interesting. The vessel was from Tahiti, and came at the instigation of the Popish Missionaries. The Priest Calignon informed the Captain that he would be attacked if he came near Tongatabu; so all the way down, according to the testimony of one on board, the brave "*weeweves*," as the natives called them, practised drill, and were ordered to prepare for battle. When they neared the land, they saw a large number of persons fishing on the reefs, and the Priest suggested that it was a party preparing to attack the vessel. Captain Belland at once shotted his guns, drove full sail into the harbour,

dropped several anchors, to which they moored "La Moselle," and there they waited all night without any communication with the shore. "Next day," says Mr. Amos, "we went on board, but the 'Jack Priest' would not face us, nor have I seen him since the war. We gave Captain Belland all the information we could. He visited the King, when he appointed the following Tuesday for an investigation of the complaint made against King George by the 'Gustave,' and the Priest. The Priests were at the bottom of that complaint. It was thus: the surgeon of the 'Gustave' had nearly been frightened to death by some warriors, who drove him from the reefs at the back of the island, where he was selling cutlasses and powder. The vessel came round here, and I went on board; the doctor pulled a long face, and, shrugging his shoulders *a-la-mode Française*, he said, in his broken English, 'Is bat people: de front is bat prospect:' meaning that their faces wore a bad *aspect*, which poor little Esculapius changed in his agitation to 'prospect.' In vain did I tell him they would do him no harm, if he sold no cutlasses and powder. At another time I went on board, and the Captain told me on that occasion that the doctor was gone to *Bea* with the Priest, having sat up all night previously on board, 'talking politics.' That same little gentleman did the Priest's business at Tahiti, and sent the man-of-war down to the islands.

"Nothing surprised the French Commander more than the copies of all letters on the subjects relative to the war which King George had kept in a tin box. The King, too, gave him so succinct an account, and displayed so much coolness, that Captain Belland passed a very high eulogium upon him, and twice invited him on board to dine. Captain Belland behaved impartially."

Much odium had been incurred by the Priests. Their own followers bitterly upbraided them that they did not bring a man-of-war, according to promise, that the King might be put down; and our people ridiculed them for raising false hopes, and abhorred them for distributing powder and ball to their enemies, and afterwards denying it with a bold front. Popery

I found now in the background; and although tolerated more than before, it was doing less than ever.

In one of the King's forts we have a chapel, and on riding up to it I perceived that it was the hour of worship, and a local-preacher was addressing a good congregation. About six miles farther on we passed the largest tree in Tonga. Its dimensions are prodigious, but its exact size could not be ascertained. On reaching Mua we were kindly received and hospitably entertained by Mr. and Mrs. Davies, who have a lovely place of residence overlooking the bay commanding a fine prospect, and who are deservedly beloved.

26th.—Early this morning I walked through the town or village, which is thickly interspersed with various trees of beautiful and luxuriant foliage. I visited the school, conducted by a native teacher who was trained in the Normal Institution at Nukualofa, and examined the chapel, a well-finished native building, capable of accommodating 600 persons.

Here Popery has obtained a footing, and secured the Tui-Tonga as its disciple. I met a boy with a medal suspended from his neck, bearing the alleged likeness of the Virgin Mary, and, on asking him to whom he prayed, he replied that he prayed to the Virgin Mary. One Missionary stated that the Romish converts were much more offensive in their behaviour than those remaining in their pagan state, and showed no little bitterness to Protestants. Apt disciples!

After breakfast we passed beneath the shade of a large tree, where the last human victim in these islands, about sixteen years previously, had been sacrificed to appease one of their pagan gods. About half a mile from that tree we were shown the entrance to *Hades*, where a distinguished god was said to enter. From the hollow sound we heard on stamping with our feet, it was evident that there was a cavern beneath. A little farther on, in the same direction, we visited several tombs of the Tonga Kings. Each one is on a large mound 50 yards square, terraced by well-squared stones of immense size. We measured one stone, and its dimensions were 23 feet long, 7 feet wide, and 8 feet deep. Some boys accompanying us took

up a few pebbles near one of them, and presented them to us as the "children of the stone," one of which I took to place amongst my curiosities. Where these huge stones came from, and how they were placed there, are questions involving great mystery. The son of the Tui-Tonga, who attended us, said the tradition was, that the large stone we measured had been brought from Wallis's Island, and others from the opposite side of Tonga, by vessels much larger than the canoes of the present day; and that at that period the inhabitants were much more numerous and powerful than they are now, the whole country being full.

On returning from these mysterious sepulchres I was shown the remains of a "god-house." Houses of this character were always made out of the bread-fruit tree, and built with great neatness. There were scores of these houses in the Tonga Isles, and every Chief of any note had one. It was sacrilegious for any person to go within the enclosure, and death for any one, except the Priest, to touch the god. Once a year the idol was dressed by the Priest, and the best mats were used for the purpose. At such times an abundance of kava and food were prepared, and one of these gods called Eikitubu would not have his kava presented unless he had 100 pigs killed. The shrine of this god was a whale's tooth, and worshipped by the Tui-Tonga and principal Chiefs only. It was the work of the Priests to present offerings, and to make known the mind of the god to the people. To these gods they applied in time of war, famine, drought, hurricane, taking a voyage, sickness, &c.; and when yams, &c., were planted, a prayer was offered to them. They invariably received the offerings of the first-fruits of the lands; frequently the sacrifice of the little fingers of devotees, and occasionally that of human beings. The Tongese believed that they possessed the power of life and death; they were therefore feared by all, but loved by none. The first cup of kava prepared at the kava-party was always poured out as a libation to the god.

When the Tui-Tonga embraced Popery, his son, who attended us, and who is not only a very influential Chief, but a local-preacher in our church, told one of our Missionaries

that he knew his father had from worldly policy embraced Popery, and was so much grieved at his folly, that he set fire to his god-house, being determined that his father should not have both his heathen and popish gods, as he intended to have. The house was burned down, but the god to which a hundred pigs were wont to be sacrificed was rescued, after being well singed; and that very idol, still bearing marks of fire, was kindly given to me by a friend, and shall never again receive an offering.

On returning to the Mission-House, several persons called to pay their respects; and I was more than satisfied with the clearness with which many of them gave an account of the work of grace upon their hearts. A distinguished lady, mentioned by Mr. Lawry as recently married, also called; and during our interview she very busily employed her fingers in the work of cleaning her toes; but nevertheless in other respects she was a very agreeable and interesting person.

We left in the afternoon, and I suppose all the boys of the place accompanied us some miles. They had but a scanty supply of native cloth around the loins, and that, in many cases being tattered, streamed in the wind as they scampered over the ground. They were full of fun, making numerous somersets; so that, altogether, our retinue was the most grotesque that can well be imagined, and calculated to relax the muscles of the most rigid countenance. After a most romantic ride, and drinking largely of cocoa-nut milk by the way, we reached Nukualofa about 5 o'clock.

27th.—The schools in Nukualofa were examined, and a scene of interest presented which cannot be adequately described. At 8 o'clock the examination commenced, and continued without intermission for nearly eight hours. The students of the Normal Training Institution were first brought forward, fourteen in number, three of whom were females,—comprising the Queen, the wife of the Chief Justice, and a hair-dresser, who said to Mr. Amos, in the true Oriental style, that her house was carpeted with the hair of Chiefs,—a most extraordinary woman, a poetess,—the Mrs. Hemans of Tonga. The Queen

submits to the rules of the Institution, and toils, as a student, that she may keep pace with others, as she says it will never do for any native of the country to know more than the Queen. They were examined in reading, spelling, and Arithmetic as far as reduction, acquitting themselves well, and indeed making but one mistake. Their answers to questions on Scripture History were prompt and correct. Their attempt to read English was encouraging; but in translating English into Tongese they were not so successful. They all appeared in the European costume, and looked remarkably well. Three of the students, men of considerable promise, were being trained with a view of their entering the Ministry, and the other male students to prepare them for taking charge of village schools.

No sooner did the examination of the students terminate, than an adult school marched up to the chapel, singing an appropriate chant. One party sung,

“We thank thee, Jesus, thou art come.”

Another party responded in melodious strains, and with fervent hearts,

“We will believe on thee.”

This was the King's school, being under his special patronage, and consisting of 99 fine athletic fellows, all dressed according to Tongese custom. The pupils read a chapter, and repeated another with great ease and correctness. In the Conference Catechism they evinced considerable proficiency. They combined spelling with Geography,—spelling the names of the various islands of the Pacific, and describing their inhabitants, produce, &c. In Scripture History and Arithmetic they had, considering their circumstances, acquired a very respectable knowledge. Their writing in many cases was good, and in some even elegant.

On the dismissal of this school, the sweet voices of the children connected with the Normal Institution were heard in the distance; and after approaching the chapel, and going through the various evolutions connected with the Glasgow training system with much spirit and manifest pleasure, they

presented themselves for examination in the usual squatting posture. They were dripping with oil; and the young Prince, in a beautiful native dress, sat at their head. They read the Scriptures, some of them with much fluency. Their writing on slates was creditable; but the slates being greasy from the oil dropping from their hair, in some cases the writing was so faint that one of them complained it was "*dead*." Only a few could do anything in Arithmetic. In spelling they gave the correct orthography of the different countries in America, thus embracing both spelling and Geography. They stated the distances of the principal English towns from London with tolerable correctness; repeated the 10th chapter of John, and answered questions in the Second Conference Catechism very satisfactorily.

These little people, upwards of 80, having passed through their examination, gave place to the school under the patronage of the Queen. It consisted of 100 adults, principally married women; and Charlotte having changed her attire, now appeared in her native costume at the head of her school. As they came in procession to the chapel, they sang the following native chant:—

LITERAL TRANSLATION.

- 1 "A guilty world stood exposed to wrath,
 But Jesus beheld it in love.
 (*Chorus of response.*)
 And we weep whilst we sing his dying love.
- 2 "In Gethsemane's garden he sweat drops of blood,
 That for us he might slay the last foe.
 And we weep whilst we sing his dying love.
- 3 "Thou saidst to thy few disciples there,
 That sorrow oppressed thy soul.
 And we weep whilst we sing thy dying love.
- 4 "He was judged to cruel death,
 Yet he opened not his mouth.
 And we weep whilst we sing his dying love.
- 5 "We look to thy wounded side, once pierced
 By the Roman soldier's spear.
 And we weep whilst we sing thy dying love.

6 "We pray and not faint in Jesus's name,
 And worship for evermore.
 And we weep whilst we sing his dying love."

Both words and tune were prepared by Jochabed Fehia, the poetic hair-dresser, and produced a powerful effect. The school read and repeated chapters of the New Testament, answered several questions in the Catechism, and spelled different words found in Wesley's Hymns, all with correctness. In Geography, considerable proficiency had been made; the writing was very creditable; and the Queen, who mainly conducted the examination, retired with her pupils evidently much gratified with their proficiency.

The next school presented was under the patronage of the wife of the Chief Justice,—a most excellent and intelligent woman. Indeed, she is so fond of learning, that I found she was not merely the patroness but the teacher of this school. It contained upwards of 70 young women, the flower of the population, and, as I was told, the beauty of the place. Certainly they were handsome young women, and they seemed to have vied with each other who should appear most attractive. Ingenuity had been at work to give variety and beauty to the native costume. They were all profusely oiled, and on the foreheads of some was vermilion, and on the heads of others grated sandal-wood, furnishing, in their opinion, both beauty and sweet odour. They repeated the Lord's prayer in English with credit; read and recited chapters of the New Testament correctly; wrote on slates beautifully; and showed a good knowledge of the Catechism. They also read a little in English, and translated several English phrases into Tongese with much ease. In Arithmetic they did well; and several questions as to the distances, revolutions, magnitudes, &c., of the heavenly bodies they answered correctly. Their remarks on Natural History were good, and somewhat amusing. In describing the beaver, they said, "a house-building animal. Beavers cut wood with their teeth: they have four teeth, two above, and two below, with which they gnaw large trees until they fall. They then drag them to a running stream, and

erect the pillars of their houses in its centre, and make an upper room above the water, where they reside, and thatch it with clay. For a drum they strike the water with their tails, with which to call their brethren to labour." In describing the squirrel, they said, "An animal that is a sailor. It is in the habit of climbing; and when it journeys, it jumps from branch to branch of the trees, instead of walking on the ground. Squirrels make canoes from the bark of trees, by stripping off the bark, drying it, and dragging it to the water. They then embark, and each one lifts up his tail, which forms a sail. Away they go to a warmer clime, when the winter arrives at the place where they reside." The patroness of this school used the whistle with telling effect, and at the close of the examination presented it to me.

Now followed a school of 60 men, under the patronage of an aged Chief. One half of them had formerly been boys in the Training Institution. In reading, and in Scriptural knowledge, they appeared to much advantage. In Geography they were respectable, and in spelling the different fountains and streams of Feejee they seemed to excel. In Arithmetic they were less perfect.

The concluding school of 150 men, under the patronage of a great Chief, the son of the late King Josiah, was full of vigour. They read, spelled, went through part of the Second Catechism, answered questions in Scripture Geography, and worked a few sums in Arithmetic, with as much energy as if the war-whoop had been sounded, and they were preparing for battle; and when they chanted the multiplication table to one of their wild native airs, the effect was startling, and produced a powerful influence upon the assembly.

At the conclusion I delivered a short address, and thus ended the most interesting examination it has ever been my privilege to witness. Nor were these all the schools of Tongatabu, but simply those of the town of Nukualofa. In the island there are 60 village-schools, taught by 12 persons trained in the institution, and a number of local-preachers, both parties giving their services gratis.

In the examination, which was not got up, the pupils chanted almost everything; this mode of receiving instruction being very attractive to these merry islanders, and making a deeper impression on the mind than the same truth would do unassociated with tune. The state of the schools indicated the diligence and efficiency of Mr. Amos.

At the close of this interesting service, by the invitation of Mr. and Mrs. Adams, the King and Queen dined with us, and after dinner Charlotte presented me with the native dress she had worn at the head of her school, that I might convey it to Mrs. Young,—this being the highest compliment, according to Tongese notions, that could be paid to my wife. As the "John Wesley" was to sail the following morning, the King went on board in the evening. I saw him take leave of his household, and the scene was deeply affecting. They wailed as for the dead. Thousands lined the shores; and as George passed through among them with unfaltering step, the burst of grief was overwhelming, causing his lips to quiver, and so thoroughly piercing my heart that I wept like a child. As soon as the King stepped into the boat, it was surrounded, and not without much difficulty could it be pushed off. That being effected, many plunged into the sea, and followed until they were obliged to stop. Here they remained, above the waist in water, until darkness enveloped them, pouring forth their wailings, and exclaiming, "Your love is dead! Your love is dead!" Amongst them was the King's daughter, overflowing with affection, and frantic with grief; but the Queen, though feeling the parting most acutely, conducted herself with much Christian propriety, remaining in secret, praying and weeping there.

After this affecting scene, I called, with Messrs. Adams and Amos, upon the Chief Judge, who had for some time been unwell. I found him in a delightful state of mind, intent upon the great business of life. He being an eloquent, powerful, and useful local-preacher, as well as a Judge, I wished for an outline of one of his sermons, which he kindly furnished. The subject is the Judgment,—a suitable topic for the Chief Judge

of these islands; and the outline, though respectable, I was told did not convey an adequate idea of his preaching power. [*Note F.*]

On returning to the Mission-House, I held a short service, and baptized the son of Mr. and Mrs. Adams. Mr. Adams, who is the brother of Adams the celebrated astronomer of Cambridge, also possesses a taste for the same ennobling science. Some time ago, having calculated the eclipse of the moon, he stated the hour it would take place. Much interest was awakened, especially among his pupils. When the period approached, the whole population of the place became excited; and, as the eclipse occurred according to calculation, the astonishment of the people was indescribable. Since then, Mr. Adams has regularly, and with perfect accuracy, calculated the eclipses of both sun and moon, and is regarded in these islands as a most extraordinary man.

CHAPTER XI.

DEPARTURE from Tonga—Queen's letter—Population—Political constitution—Recognised ranks—Mental character—Education—Arrival at Vavau—Sabbath—Church-meeting—School examination—Kava drinking—Letter to the King—His reply—Native Minister—Produce of the islands—Employment of the people—Social condition—Domestic circle—Tradition—How the people speak of their former condition.

At 5 o'clock in the morning of October the 28th, I went down to the beach to go on board the "John Wesley." The morning was exceedingly fine, and the Queen, with her attendants, was there to bid me good-bye. In doing so, she presented me with the native dress which the King had worn at the school on the previous day. "And Jonathan stripped himself

of the robe that was upon him, and gave it to David." The present of the King's robe brought this token of friendship to my mind, and furnished a very impressive and interesting illustration.

The Queen also gave me a letter addressed to Mrs. Young, beautifully written with her own hand. The following translation is by Mr. Amos:—

"October 27th, 1853.

"O MRS. YOUNG,

"I WRITE this to you to make known my love to you, and to express the feelings of my heart. I thank the Lord that I am spared to live until these days, and just at the time of the coming of the 'John Wesley.' And Mr. Young came in here, and to our house, and conversed of you and of your children, and of your dwelling in sorrow because he has come to visit the work of the Lord in these seas. Whilst I listened to the conversation of Mr. Young concerning you, love sprang up in my heart towards you, and I said at once, I will write this writing to show my love to you. Another reason why I feel disposed to write this letter is, that you are the wife of a great Minister. A farther reason why I write to you is, because I know you to be a pious lady of the true *lotu*. I make known to you that I have no present to send you commensurate with the fulness of my mind, but only this, my writing. Were I to send you the perishing trash of earth, it would crumble away; but this my writing [alluding to her undying love] will not perish. My mind is, that while I live I may keep the commandments of the Lord Jesus, which bring salvation, and have a recompense of reward,—a reward, not of filthy lucre of this world, but an eternal reward in heaven. I am moved to obey the commands of the Lord Jesus by the word of God, thus:—'If ye love me, keep my commandments.' These commandments sustain my mind in doing the will of the Lord.

"Concerning you, Mrs. Young, I do wish I could see you in this world, but the great ocean rolls between and severs us: therefore we are separated from each other, and cannot see

each other's person. O that we may live by faith in the Lord, that we may meet in the world invisible to mortal eye! And this is my conversation to you, Mrs. Young. When the 'John Wesley' arrived, I did not know it was her. The vessel came in on the twenty-first of the days of the moon October, which was Friday. I was sitting in my house, waiting for the time of the Institution-bell, and at the hour I went; and, as I passed out at the gate, I saw a vessel letting down the anchor in the harbour: but, when I got to the Institution, an order came from Mr. Amos and Mr. Adams to postpone the Institution, for the 'John Wesley' was come, and had brought Ministers. When I heard she had Ministers on board, my heart rejoiced greatly; and, as I walked down the road, tears started into my eyes through the grace which operated on my mind. And when I knew the love of God to Tonga, by his sending these Ministers to visit this Tonga, and when I saw the countenances of the two Ministers, love to them arose in my heart, and since that day the Lord has wrought upon my soul and mind. And then again at the Friday evening prayer-meeting, Mr. Amos told us the new Scriptures were come, and my joy was increased. Then, when the Sabbath came, Mr. Young preached in the morning from the writing of Matthew xxii. 42, and, under the sermon, my heart was like a fire whilst listening to the preaching of Christ. So it was under the afternoon sermon. Mr. N. Turner preached from the Acts of the Apostles, xi. 23; and they were two sermons which did my soul very much good. When Mr. Turner narrated the origin of the *lotu* here, my mind felt great peace, for I knew that I was turned from darkness to light,—raised from death unto life. I was then a Heathen, I am now a Christian of the Lord Jesus Christ.

"At the time I wrote this letter we were in the midst of confusion, as it was just when George Tubou, the King of Tonga, was going on board the 'John Wesley' to sail for Port Jackson. And as I remain in sorrow with my boy, [Prince George, the heir apparent,] I leave him [the King] with the Lord, to take him in safety and bring him back in safety. As he is known to have done, or wont to have done,

to David of old, so may he do to Tubou! May he save him from the sea, and in a far-distant land!

"To-day we held our school-feast; and it was a good one. We rejoiced, and the Missionaries rejoiced.

"And this is the end of my writing, but it is not the end of my love.

"I am,

"CHARLOTTE TUBOU."

"A correct translation.—R. AMOS."

At 7 o'clock the "John Wesley" sailed, but not until several Chiefs had been on board to rub noses with the King, and to pour forth their grief in loud lamentations.

During my sojourn in Tongatabu, I obtained the following information respecting the country and its inhabitants:—

"The population of the Friendly Islands," says Mr. Amos, "I should judge to be more than 22,000, but we will try to take a census." According to tradition, the population was immense in former times; but war, famine, and pestilence swept thousands upon thousands from these lands; and certainly the deserted towns and villages in the country are numerous. The Missionaries think the population is now decreasing, but it may not be so. A few years of peace and plenty, no doubt, would show a great difference, as war and famine, as well as frequent influenza, carry off many people.

The Political constitution of the country is an absolute monarchy. Each clan has its Chief; and that Chief is Governor, or Lieutenant, in the town or village where he lives. The King rules the Chiefs, and the Chiefs rule the people.

Various ranks are recognised among the inhabitants. It appears that the *Tamaha* stood first as a divine Chief, and the *Tui Tonga* would make kava for her. This rank is lost. The last *Tamaha* died two years ago. The *Tui Tonga* ranks next, and the *Tuikanokubolu* would make kava for him as a sign of inferiority. The present *Tui Tonga* is the last of his race, and the rank will die with him. The *Tuikanokubolus* have

been the crowned Kings of the land for nearly two hundred years; but the *Tuihaa takalaua* was above him formerly, although that office is now defunct. King George is *Tuikano-kubolu*, and that title will doubtless be abolished, the present King choosing to be called *King* only. Formerly any member of the royal family used to be eligible for King, but now Prince George is regarded as Crown Prince, and all parties look up to him as their future King. His rank and family connections will unite all parties of the population.

Next come the *Chiefs*, who are of various grades,—but I need not mention them: then *Matabules*, or gentlemen, who are the associates and companions, or satellites of the Chiefs. *Muas* are next in rank, and form the connecting link between the lower and the higher classes. *Tuas* are the common people, who have not been taken captive in war. *Tamaioeikis* are slaves, who have forfeited their liberty by crime, or who have been taken captive in war. But slavery is now abolished. These are the general ranks of society, and they create much of caste among the people.

The mental character of the Friendly Islanders is respectable. —Mr. Amos, in a communication with which he favoured me, says, “I am not aware that the intellect of the people is more stultified than that of the other nations of the earth. I would not of set purpose overrate the native mind, nor am I willing to depreciate it in any measure. I am not prepared to make any unqualified statements, either for or against their intellectual character. But, as far as I have observed, I am not sensible of any deficiency of understanding in them. I would not say that it is very vigorous, yet we frequently see indications of power, especially in grappling with Popery.

“We have an old local-preacher who is Mr. Adams’s pundit. At present he is lying ill at the other end of the Circuit, and a more powerful preacher, I think, could not be found among the native Missionary agents of Wesleyan Methodism in any quarter of the globe. Johnny, as we familiarly call him, more than once came in contact with the French Priests; but being an intelligent Christian, he was able to give a reason of the

hope that was in him. On one occasion he was attacked by a padre at the village of Hoi, who asked him if it were not safe for a sheep to be in the true fold when the wolf was nigh? 'Yes,' said Johnny; 'and when I see a wolf in sheep's clothing *near me*, depend upon it I am on my guard; and whilst in the keeping of Christ, the Great Shepherd, I am quite safe.' The enemy was thus unexpectedly foiled. The Tongese are fond of metaphor, and are apt at a figure, having a lively imagination, although not exactly brilliant. At a gibe they are clever, and at repartee they are adepts. Vulgar sarcasm is not common; but gentle satire distinguishes all their conversation. Decision of mind, and promptness of action, are sometimes observed, especially in the King, who, though far superior to the generality of his Chiefs and people, may nevertheless be fairly instanced in illustration of my subject. If practical wisdom, united with calm courage and daring enterprise in a military leader, attended by a succession of victories, without one defeat, constitute a hero, then is the King of the Friendly Islands a hero in the proper military sense of that term. The late war brought out the character of the King in all its dignity and nobleness; and in the decisions of his mind, as well as the tactics of his campaign, there was much of majesty.

"The range of their knowledge is at present, of course, limited; but I think them capable of a high state of cultivation, were the circumstances of their country favourable, and their intercourse with Europeans frequent. That, however, which is of most value in the eye of the Christian philanthropist is the respectable stock of religious knowledge which they have acquired, and the correct manner in which they speak upon the Scripture facts and characters. Whatever is printed in the native language is soon bought up by them, and read with great care: witness the first edition of the New Testament, which was sold immediately; and for the last two years a copy could not have been obtained in Tonga, even though a man had offered a sovereign for one.

"Their acquaintance with the truths of religion is ascertained

best in their prayers; and they show a retentive memory in analyzing a sermon which they have heard on the preceding Sabbath, at a week-night prayer-meeting. Take, for example, the sermon you preached to them on Sunday morning last, from 'What think ye of Christ?' At the Monday evening prayer-meeting it formed the subject of most of their prayers; and what part one had not got the other remembered, so that it gave a pleasing variety to their addresses to the throne of grace, and diffused a hallowed feeling through all hearts. The Queen praised God for your coming amongst us, preaching Christ, the only foundation of a sinner's hope and comfort; and that you had brought no new-fangled doctrine, but the same burden to which they had listened from the first. One of my young men took up the several parts of the sermon, and in his prayer showed that he had made the discourse his own; and I have no doubt that many of the local-preachers will give a second edition of your sermon to many a Tonga village; and that long after the voice we heard last Sabbath shall be lost in unbroken silence, that sermon will be preached by the Friendly Islanders. These natives have therefore understanding, imagination, memory, and prompt volition. I have formed a high estimate of them, and may almost say that I am an enthusiastic admirer of the intelligent Tonga teacher, and love to hear him preach."

The social condition and isolated character of these islands are prejudicial to the advancement of educational operations. The people are poor, and require to work much, especially the children. When a youth has acquired a tolerable knowledge of school lore, there being no commerce here, he knows not to what he can apply it, unless he becomes a local-preacher or school-teacher. Hence there is but little incentive to the youth of Tonga to attend to instruction. Should the visit of the King to Australia open commercial relations between that country and these islands, then we may hope to see education more desired and valued.

But I must name another difficulty in the way of educational operations,—we have no salaried teachers. Every school-

teacher in the Friendly Islands works for nothing; and even teachers who have been three years students in the Institution have gone to schools without a farthing's salary, and some of them have charge of three schools. But this must have an end. Mr. Amos says :—"The men who were under my instruction have been again and again to say that they cannot teach so many schools, and work for their families besides. My proposal is, therefore, that the teachers be paid out of an educational grant from the Society, or we may look in vain for first-class schools here. We have done all that we could with the means hitherto at our disposal, and the word of God is read regularly and with delight."

But, notwithstanding the disadvantages under which the Friendly Islander labours in reference to education, much has been already accomplished. Not fewer than 8,000 can read the Scriptures with more or less ability; and learners to read, who are numerous, are not reckoned in this estimate. About 5,000 can write, and some of them a beautiful hand. The writing is taught on slates in the schools. Numbers have also made respectable progress in Arithmetic, Geography, and some other branches of learning.

The number of books in the Tongese language as yet is limited. There are the New Testament, second complete edition, but that may properly be styled the third edition, as the whole of the New Testament was in the hands of the natives many years ago, except Hebrews, Mark, and Revelation; a Hymn-book, second edition; a Sunday-service, second edition, just printed off at Vavau, not yet bound; First and Second Conference Catechism, third edition; Geography of the World, second edition; Sacred Geography, second edition; Code of Laws, a copy of which I possess. A periodical was started in 1845, called the "Friendly Visitor," and might-have done good if bound in volumes; but the Tongese will not take in books by numbers, and they like a book with a good binding. Several books of the Old Testament have also been translated; and it is expected that the whole Book of God will soon be in the hands of the people.

October 29th.—After a splendid run we reached Vavau group at sunrise. I went on deck, and what a scene of beauty was presented! I counted about 30 islands of various forms and sizes, gilded by the rays of the rising sun. We soon entered the bay of Vavau, and proceeded for 10 miles to the town of Nieafu, off which we anchored. The bay is capacious; full of beautiful islets; and would hardly be second to Port Jackson in point of grandeur, did villas and gardens adorn its numerous sloping banks, and ornament its many coves. The water in the harbour is of great depth, and the navy of every nation might safely anchor here. A canoe approached; but no sooner was it known that the King was on board, than the natives paddled off with the greatest speed. On their reaching the shore we soon heard the beating of the drum, and the shouting of the people. This brought forcibly to my mind the words of the prophet: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee." The Rev. G. Daniel, our excellent Missionary, was soon on board; and after breakfast we went on shore, the King having previously gone. On our arrival at the Mission-House we received a most kind reception from Mrs. Daniel. Benjamin Latusele, Native Assistant-Missionary, came to congratulate us: he had but two garments on his person,—a white calico shirt, and a surtout of the same material. In a few hours, however, he returned well attired, with the exception of his lacking shoes and stockings, and I found him a most interesting and pious man.

Having had some refreshment, we walked through the town, which contains about 2,000 inhabitants. It is very much like Nukulofa, embowered in a grove of cocoa-nut and other beautiful trees peculiar to the tropics. The climate must be salubrious, or a town so situated, where the decomposition of vegetable matter is so extensive and continuous, would produce the most destructive malaria. The town, however, is healthy; and fever, that plague of the West Indies, is entirely unknown. The only epidemic to which the people appeared to be subject was influenza, and that, I understood, had occasionally been very fatal.

Several local-preachers and leaders called at the Mission-House to pay their respects; and one of them having inquired if I had come to remain, I replied that my age forbade that. He then said, the great work in these islands required the direction of men, rather than children, and hoped that I would make my abode amongst them. The Missionaries now in the islands are all young; and in speaking of them as children he did not in any respect intend to disparage them, for they are all greatly beloved, but simply to intimate that the state of the churches in those islands needed the influence of age and experience in their direction and government. I had a good deal of conversation with many of them, and found their knowledge of Christian truth very satisfactory.

Mr. Daniel fully concurred with the Missionaries of Tonga, as respects the desirableness of connecting these Missions with the Australian Conference.

30th.—Sabbath in Vavau. At daybreak, the beat of the native drum summoned the people to the house of God. A prayer-meeting was held, and well attended. The King being present, the people in their prayers made many allusions to his leaving the country, and prayed that if the thing were not of God it might be prevented, but that if it were of God the King might be preserved and returned in safety, full of knowledge and blessing. I was informed that the King did not like to be prayed for in public. He said, that some in their prayer sought to instruct him as to what he ought to do; others took that opportunity to censure him for what he had done; and others evidently intended to flatter him, both as a Christian and as a King. He declared, therefore, that the people would please him better by praying for him in private rather than in public.

At 8 o'clock the Sunday-school began, and at 9 o'clock the public worship. The chapel, a good native building, capable of accommodating 700 persons, was quite full. About one-third of the men, including the Chiefs, appeared in shirts, three in the European costume, and four or five more with trousers. About ten women were in the English attire; not, however,

according to the Bond-street fashion, but more like that of some country village fifty years ago; and from the very peculiar manner in which some of the articles of dress were arranged, it was evident that the wearers had not been much instructed in the mysteries of the toilet. About one-fourth more of the females had some portion of European attire, which seemed to have been put on out of respect to their visitors. Mr. Daniel read the Liturgy in the native tongue, with great ease and fluency, the people chanting the responses with much earnestness and harmony. I preached, Mr. Daniel interpreting, and began to feel myself quite at home in this mode of preaching salvation to the people. Attention was kept up, and I hope some good effected, whilst I preached repentance and the remission of sins in the name of Jesus. Several prayed after the sermon, amongst whom was the King; and it was evident that they had fully understood the discourse. At half-past 2 o'clock the Sunday-school assembled, and at half-past 3 o'clock public worship was again celebrated. Mr. Miller preached in the native tongue, and the people manifestly drank in the word. Many came to congratulate me; and a few honoured me with the salutation given to superior Chiefs, in which salutation the nose and the lips come in contact with the back of the hand, attended with two or three sounds, resembling something between kissing and smelling. I found that my physical proportions greatly contributed to my popularity, the people declaring that any one might see that I was a great Chief. Nor did it detract from my fame, when it was known that I had a wife and seven children. In the evening, at 5 o'clock, a prayer-meeting was held in the chapel, evidently attended with much good. Thus ended the services of a most interesting Sabbath. I could not but contrast the present state of this people with their former condition, and gratefully exclaim, "What hath God wrought!"

I thought of the first Christian Sabbath acknowledged in Vavau, little more than twenty years ago, when Finau, the King, for the first time bowed his knee before the Lord, and gave orders to his servants to do likewise. A number of the

people, of their own accord, ere long joined them. The first act that a person performs, who in these islands becomes a Christian, is to bow the knee to the Most High, and many now performed that act. They had a blessed Sabbath,—the first of a series which, I hope, may end only with time. As soon as the Sabbath was over, the King gave directions that seven of the principal idols should be placed in a row. He then addressed them in language similar to the following:—“I have brought you here to prove you, and I tell you beforehand what I am about to do, that you may be without excuse.” Then commencing with the first, he said, “You profess to be a God, and to do great things. I doubt the truth of your claims; but, if you really are a God, show it by running away, or you shall be burned in the fire which I have prepared!” The god, of course, made no attempt to move. He then addressed the next in like manner, until he came to the last, when he expressed himself in most cutting irony, much in the style of the prophet on Mount Carmel: and as none of the gods ran, to establish their claim to divinity, the King gave orders that they and their temples should be destroyed. His orders were promptly obeyed; and many temples, with their several deities, were set on fire. The weather being wet, it was three days before they were entirely consumed. Some of the people were greatly alarmed at these proceedings, considering them very bold and wicked; but others were utterly fearless, and with great zeal and alacrity carried on the work of destruction. “And the idols he shall utterly abolish.”

31st.—Took a walk about sunrise, and from an eminence near the town had a splendid view of the bay. Its various islets and numerous windings, giving to it the appearance of many lakes embosomed amid rich and romantic scenery, rendered the view exceedingly picturesque. In the afternoon there was a meeting of the church-members. The drum having given the notice, the tapa-beating throughout the place at once ceased, and the people repaired with all speed to the house of God. I stated, through the medium of Mr.

Daniel, that I should like to hear from them what they knew experimentally of the Gospel of Christ; and several of them spoke in succession with much fluency and deep feeling. Mr. Daniel took notes, and kindly furnished me with the following, as specimens of the statements made on the occasion.

Lote Ikahihifo.—"I have long enjoyed the work of God in my heart. I was converted at Feletoa. I know that my life is short; that hell is a terrible place; and I wish to use all diligence. I enjoy peace with God, and pray much to God that I may be filled with grace. In times of temptation I seek Christ; feeling, as I do, that I cannot trust or depend upon myself."

Ilaiakimi Taufu.—"When the Gospel reached Tonga I heard, and was convinced of its truth, but not saved. I was converted at the great revival here. In reading the book of the Prophet Isaiah, I was powerfully impressed. I read in the Psalms, that praise could not be offered from the grave, therefore I sought earnestly; when, one night, it appeared to me as though a light shone within, and brought to my view my many sins. I started with alarm, and felt that had I died then I must have gone to hell. I saw that Christ alone could save, and that nothing else was sufficient for me. The Lord saved me; when I felt an immediate desire to praise him, and to show others the way to that good which I had obtained. I greatly rejoice to see the two new Ministers (Messrs. Young and Turner). My heart cleaves to God's Ministers; they are my guides."

David Malubo.—"I speak not of my former state: all I know is, that I was a vile sinner,—a heathen. But the *lotu* came when I was in Tonga. I was wicked, and came to Vavau during the first revival. I got to know the Lord, and embrace Christianity. Heard Mr. Thomas preach from 'He that being often reproved,' &c., and found it useful to my soul. At the second revival in this chapel, I received the love of God. Mr. Turner is my spiritual father. When you go to England, tell them I am their child in the Gospel of our Lord Jesus Christ. I am thankful when I think of that time."

Moses Lomu.—"I wish to speak of the goodness of God to my soul. The devil obstructs, but Christ helps me, and commands me to speak. I thought to let the old man speak, but the Lord has opened my mouth. When young I joined with all who despised Christ, his servants, and his work. I grew in stature, and the Lord worked in my soul. I went from hence to Tonga with a Chief who has gone. I still heard the word, and with power sometimes, but resisted. Sickness came, and I had nearly gone; and it struck me, O, where is my soul? I recovered, but still resisted. I went to live with Mr. Daniel. Saw the Sacrament administered. I sat outside. It seemed as though the Lord came and said, 'What doest

thou here? How is it thou wilt not submit?' I then determined to give my heart to God; sought him earnestly. Heard a sermon on 'For we must all appear before the judgment-seat of Christ,' &c. I heard of the shame some would experience who would be there; and I thought I must be there. I found the Lord, and now 'the love of Christ constraineth.' This is that which urges me to work on, till I get home to heaven, to cast myself at Jesus's feet."

Belenaise Tutoe.—"I became a Christian, not because I wished it, but the King in his zeal commanded my father and others to *lotu*. I did so in consequence; heard Mr. Thomas preach, and began to see the truth. I feared God, and commenced meeting in class. My mind was enlightened at the first revival. One day I expected to fall into hell; I cried, and prayed, and feared I should die. At a prayer-meeting, held at Mr. Turner's house, I was saved. I remember him with affection. I am the fruit of his labour and prayer."

Itaija Tahifote.—"I resided here during the existence of the first chapel. I heard Mr. Turner preach on the sufferings of Christ. I went home to weep, and wondered at the mercy of God to me. During the revival, I felt peace with God, was alive to Christ, and, in the course of time, preached. At my first attempt to preach, the Lord broke in upon the people. I boasted not, it was the Lord's work. I still continue firm by the grace of God. I voyaged to the Navigators', and saw much of the work and grace of God there. I remember all, but especially that time when the Lord called me to himself."

Benijamane Latusetu.—"I praise God for being permitted to behold Mr. Young. I feel much grace in my heart. Yesterday was a good day to my soul, and I felt greatly benefited whilst listening to the sermon of Mr. Young. I know the value of repentance. I met in Mr. Cross's class: my heart was hard, and Mr. Turner came and preached. My sins seemed all heaped on my head, and appeared like a great hammer constantly thumping me. I could get no rest, night or day, took no food, and continued thus for some time. Some sixteen years back Mr. Turner took me to Feletoa, and preached from 'The city of Refuge.' I then saw Christ as my refuge, and rejoiced: this I hid, but Mr. Turner inquired, and discovered it, and begged me not to bury the good I had received. Afterwards he brought me to a Local-preachers' Meeting, that I might speak of the good I had received. I became a local-preacher, and saw the good of the work of God. I engaged in the ministry, and have gone about in the work to Samoa, but am now labouring here. At one thing my mind is greatly pained; it is at the little we as a people do for the cause of God,—for our Missionaries. See what they have done for us,—left home, friends, and all! See Mr. Young;—there is love! But what do we do? Why, we sit at ease, with our arms folded. But let us do our duty, act like men, and God will bless and prosper us."

At the conclusion of the meeting, scores came and shook hands with me; and, though differing in language, country,

manners, station, and colour, I felt we were one in Christ, and possessed common sympathies. I was introduced to a very old woman, who said she distinctly remembered the visit of Captain Cook to these islands.

November 1st.—At daybreak visited the King's premises, and canoe-house, where I saw a very large double canoe, 90 feet in length, made without a nail, all being sewed together by sinnet, and indicating considerable skill. At 8 o'clock the examination of the schools took place in the chapel. The first that came forward belonged to *Nieafu*, and consisted of 125 scholars; and although called the children's school, some of the pupils were arrived at womanhood. They read the Scriptures pretty well, and repeated the 1st chapter of St. John's Gospel with much freedom. I then questioned them upon what they had repeated, and to each question received a prompt reply. "Who is the Lamb of God?" "Jesus Christ." "Why is he called the Lamb of God?" "Because he was a sacrifice." "What is he said to do?" "To take away the sins of the world." "Is he not called by another name in this chapter?" "Yes, the Word." "And what is ascribed to the Word?" "The making of all things." Their writing on slates was creditable; and their Arithmetic, as far as subtraction, was generally correct.

The next school consisted of 50 children, and came from the adjoining village of *Makave*. They read the Scriptures very fairly, repeated the 11th chapter of John with much ease, and replied correctly to several questions suggested by what they had read. They spelled in English the names of the different States of America, or, at least, professed to do so; but their pronunciation was so extraordinary, that had any American citizen been present he might have thought the work of annexation had been rapidly progressing, and that some provinces of Japan had been taken into the Union. In translating some easy Tongese phrases into English, they appeared to much greater advantage. Their writing merited commendation. They chanted the multiplication-table to a melodious native air, appeared to know the Second Catechism well, but did not show much proficiency in Arithmetic. The pupils of

both schools were profusely oiled; but some of them appeared in beautiful native dresses.

After the examination they came in procession to the Mission-House, singing a beautiful chant. The object was, to present me with some token of their love. I was therefore presented with yams, fowls, eggs, cocoa-nut oil, shells, combs, fish-hooks, native dresses, &c.; and although the articles were not of much value, I nevertheless prized them as the gift of the young people. Those schools were only a specimen of many others,—there being 70 in the Vavau group, comprising 3,000 scholars, including adults and children; and, throughout the Friendly Islands, 185 schools, containing 7,279 pupils. The seeds of knowledge thus extensively deposited, I found springing up, bearing fruit, and promising ultimately to produce in these islands a rich harvest.

In the afternoon, in company with a pleasant party, I visited an eminence commanding an extensive view of the harbour, and of many islands of the Vavau group, which appeared like so many emeralds sparkling in the bosom of the Pacific deep. We were attended by about fifty natives, of both sexes and of different ages, and thus had a fine opportunity of observing their character and manners. Their buoyant spirits and merry countenances rendered them very agreeable. The place was very difficult of access, but they aided us in climbing the rocks with much energy and pleasure,—some pulling, others pushing, and making the forest echo with their mirth. On reaching the summit, they prepared a native oven, proceeded to cook our food; and the yams and fowls thus cooked were most delicious. We took our meal on the top of a rock spread over with the broad banana leaf, and drank our tea from cups made of the same material. This was certainly the most extraordinary picnic that I was ever connected with, and can never be forgotten.

2d.—Rose at daybreak, and went to see the King and his Chiefs drink kava. As kava-drinking is an ancient national ceremony, and associated with all important State affairs, I

was anxious to see it. The root of the kava plant was distributed among several persons to masticate. Previously to their undertaking this work, they squatted themselves down upon the lawn in front of the King's house, and rinsed their mouths for the important operation. The process of chewing then commenced, and the root, having thus been made into a pulp, was placed on a banana leaf, and brought by each chewer to the Chief who was to make the kava. It was now put into a large wooden bowl, and, after being well watered, the kava-maker put his hands into the bowl, and for some time appeared as if he were kneading dough. The next part of the process was to strain it; which was done with great dexterity by means of the fine fibres of a tree. The Chiefs, Matabules, &c., had already formed the kava-ring on the beautiful lawn; and the beverage being ready, a cup constructed of the banana leaf was filled, and a person next the kava-maker exclaimed, "Who is this for?" The Matabule who was the appointed speaker on this occasion, then named the person, who at once clapped his hands, and it was accordingly borne to him with much gracefulness by the official cupbearer. The King, being poorly, was not present; but his place in the ring was left vacant, and a cup of kava placed before it. "Who is this for?" was the inquiry, as every succeeding cup was filled, and then presented according to the direction of the Matabule. In answer to the question, "Who is this for?" I heard, to my indescribable dismay, the Matabule mention my name! The cup was accordingly presented. What was to be done? I did not like to seem rude by refusing to taste; but then the chewing! How to get rid of that idea was the difficulty. My stomach being delicate, was already in a state of rebellion. In this perplexity, the King's interpreter, who stood next me, most opportunely came to my relief. "You," said he, "just put your lips to the cup, and then hand it to me." I did so; and, as I tasted, involuntarily shook my head, which occasioned a laugh. I then offered it to the King's interpreter as my proxy, and in a moment he finished its contents, smacking his lips with peculiar gusto, to the great

amusement of the whole party. I then bowed to the Master of the Ceremony and retired, lest a worse thing should come upon me.

This morning, the King, in accordance with the determination he had already expressed, sent on board the "John Wesley," as provision for the voyage, $5\frac{1}{2}$ tons of yams, 1,548 lbs. weight of pork, upwards of 2,000 cocoa-nuts, and nearly 600 fowls! A kingly provision indeed!

During the forenoon the King paid me a visit, that he might have some conversation on the subject of the following letter, which I had addressed to him a few days previously.

"To George Tubou, by the Providence of God King of the Friendly Islands.

"BELOVED KING,—I am grateful to God that I have seen your face, heard your voice, and witnessed the triumphs of grace among your people.

"It is about thirty years since the Wesleyan Missionaries first visited these islands. The people were then in darkness; but the Sun of Righteousness appeared, and the Gentiles have come to his light, and the King to the brightness of his rising. The land was then a wilderness; but instead of the thorn has come up the fir tree, and instead of the brier the myrtle tree; and although every poisonous weed has not been eradicated, I am nevertheless thankful for what has been done, and would give God the glory.

"When I had the pleasure of meeting you at Tonga, I desired, as a Deputation from the parent Society, to lay an important subject before you, connected with the cause of God in the Friendly Islands; but your time being so fully occupied in preparing for your voyage to Australia, I deferred doing so at that period, but would now very respectfully call your attention to it.

"The subject relates to the churches in these islands providing for their own Ministers. It is clearly the duty of Christians to provide for those who are called and separated from worldly pursuits to the office and work of the Ministry

and who are 'over them in the Lord.' This is matter of distinct revelation. On this subject St. Paul says, 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.' 1 Cor., 9th chap., 11, 13, 14. The same Apostle farther says, 'Let him that is taught in the word communicate unto him that teacheth in all good things.' Gal., 6th chap., 6. The meaning of these passages is sufficiently obvious, and Christians who have the ability of sustaining their Ministers ought most assuredly to exert it, or they will neglect a very important duty, and thereby prevent the full development of the Christian character, as an inevitable result.

"When the people in these beautiful islands were in their infantile state as to religion, we treated them as babes in Christ, and nourished and cherished them accordingly, and rejoice greatly that we did so; but now that they have attained some degree of maturity, and many of them become men, we desire them to occupy a higher position, and a more perfect state as Christian churches.

"England was once like these islands, a dark nation; but Missionaries were sent to it. The people embraced the truth; and now they sustain not only their own Ministers, but also many hundreds of Missionaries in different dark places of the earth, full of the habitations of cruelty. We are anxious that the inhabitants of the Friendly Isles, according to their ability, should in this respect follow the example of the British Isles, whose Christian benevolence has conferred upon them so many blessings.

"If the Wesleyan Missionary Committee were relieved from supporting the work in these islands of the sea, they would be enabled to send Missionaries to some of the dark and perishing nations of the world, now calling for help; and the godly example thus furnished by the Friendly Islands would exert a good influence upon other Mission churches.

"I submit these observations with great respect to your consideration, and shall feel much obliged by your favouring me with your views on the subject.

"I am, beloved King,

"Your sincere friend,

"ROBERT YOUNG."

"*Vavau, Oct. 31st, 1853.*"

The King furnished a reply to the above, of which Mr. Daniel took notes, and gave the following translation:—

"I received the letter sent me, and was glad. When I received it, I brought my friends the Chiefs together, and read it to them. They at once made known their minds that it was just, and good, and right for us to do.

"On account of that place which mentioned in the letter a wish that I would make known my thinkings upon the subject, I am come. But I said in my mind, when I read it, What can I make known? Why should I express my thinkings? There are subjects upon which, perhaps, it would be right to express my opinion. But is this a matter for individual opinion? Is not this a matter which has been revealed? Is it not a thing which is acted upon all the world over? and is Tonga always to sit down, and do nothing? This shall not be. My mind is to unite in this good work.

"It is perfectly true, as the letter makes known, that light has come to Tonga; but it must not be thought that all are enlightened.—No, many are yet dark, very dark, and especially upon this subject. But what of that? Should the light be governed or led by the darkness? There are those who are willing to join in the work, and *we will do it.*

"You say I must not think England cares not for us. Can I look upon what England has done for so many years, and then think they have no love? Not so. But this is our duty, and we will thus help England on account of the world."

On hearing this statement, I told the King I was thankful for his words, would take care of them as treasure, carry them

to England, and give them to thousands of the people in that land.

In the evening Mr. Daniel obligingly favoured me with the annexed replies to the following questions:—

1. "At what places in the District are Native Assistant Missionaries stationed? What are their number, character, and success?"

"There are five stationed as follows:—Two in Vavau, two in Haabai, and one at Niua. We believe them to be men devoted to God, and willing to spend their lives in his service. Their labours are generally acceptable to the people, and owned of God. Benjamin Latuselu, the oldest Assistant Missionary, sustained *alone* the Wesleyan cause in the Navigators' Islands for some considerable time, and was exceedingly useful to the church there, which consisted of many thousands of members."

2. "What prospect have you of natives being raised up in these islands, to sustain the office and work of the Ministry?"

"We expect that in course of years the work may be carried on entirely by native agency. At present, however, though they render very efficient service, they could not be supposed equal to the work of sustaining alone the cause of God. We believe they are the best and brightest of their countrymen; but they are only in a *transition* state,—their minds, though capable of expansion, are yet contracted, their knowledge small."

3. "What proportion of the people still remain heathen?"

"Very few indeed; perhaps not more than fifty in all the groups. Only one Chief of any importance remains heathen, whose name is *Finautaeiloa*."

4. "What articles of trade do these islands produce?"

"Cocoa-nut oil, coffee, sugar-cane, arrowroot, figs, yams, fowls, cotton, oranges, limes, citrons, &c."

5. "How do the people employ themselves?"

"The men in agricultural pursuits, fishing, &c.; the women in the manufacture of cloth, mats, baskets, combs, &c."

6. "What is the social condition of the people of these islands?"

"They have abundance of the necessities of life, but are generally destitute of the comforts of civilization. Commerce, however, in its incipient state is springing up among them, and many are thereby possessing themselves of superior clothing, and other comforts. All our teachers, leaders, &c., are expected to attend the public worship decently clothed, which they do; the men generally with shirts in addition to their native dress, and the women with pinafores. Many of the people imitate their example."

7. "Describe the domestic circle, and say how far relative duties are performed."

"In their former condition they could hardly be said to have any domestic circle. Their habits were of the most loose description; and though matrimonial engagements were recognised, yet, generally, they herded together promiscuously. At present, however, very few married couples could be found who have not a home to themselves, in which family worship is regularly performed. When they have families they generally endeavour to collect them together to this duty, though in reference to the elder children it is frequently with but little success. Many of the young people get into the habit of sleeping about in companies,—a company of young girls in one house, a company of young men in another,—though very rarely, if ever, in mixed companies. Generally, the parents manifest great affection for their children, and, in fact, injure them by mistaken kindness: as a matter of course, they lose their influence over them, and the children for the most part grow up undutiful and rebellious."

8. "Have you discovered any traditions among the people corresponding in any degree with Scriptural facts?"

"Their account of the original number of their gods seems to bear some resemblance to the doctrine of the Trinity. *Maui*, the principal god, was from the beginning: with him there was a female god, called *Malikula*. From these pro-

ceeded *Hikuleo*, the original occupant of Bulotu, the Olympus of the Tongan deities."

9. "How do the people generally speak of their former condition as heathens?"

"As a time of fearful ignorance and darkness, the bare mention of which will frequently draw tears from the eyes of the better class among them; but from which they rejoice to have been delivered through the light of the glorious Gospel of the blessed God."

CHAPTER XII.

DEPARTURE from Vavau—Vampyre-bat—Introduction of Christianity into Vavau—Revival in 1834—Prevalence of the Wesleyans—Church-members—Revival in 1846—Contributions—Introduction of Popery—Character of the people—Diseases—Tradition—Review of the work—Sabbath observance—Family worship—Love of the Scriptures—Civilization—King George.

AFTER parting with my very kind friends Mr. and Mrs. Daniel, I went on board the "John Wesley" at daybreak, on the 3d of November, and observed a vampyre-bat hastening away from the light. Its wings were large, and its body appeared as if allied to both the rat and the fox. Indeed, in the Friendly Islands it is called the flying-fox. Its flesh is said to be very delicious. About 6 o'clock we got under weigh for Feejee, and were favoured with a fine breeze.

I felt some regret that I had not been able to visit the Haabai group; but my limited time, together with the difficulty and danger of reaching it, arising from the numerous reefs with which it is surrounded, prevented me. I received, how-

ever, from the Rev. Matthew Wilson, who had for a considerable time laboured there, and who had but just left the station, some important information respecting the Mission in that group.

Having got safely out of the bay, and being favoured with suitable weather, I was able to write, and placed on record the following additional particulars respecting the interesting islands I had just left, and which I had proved to be "*Friendly Islands*" indeed.

The introduction of Christianity into Vavau is instructive. Mr. Cross, the first Missionary to that island, arrived there in 1832. But previously to that, a few individuals belonging to that group, when on a visit to Haabai and Tonga, had been convinced of the truth of Christianity, and had begun to act accordingly. *Finau*, the King of Vavau, sent for them into his presence, commanded them to give up their *lotu*, or leave the group; and threatened those with death who should oppose his will. Some yielded to fear; but others gave up their country and their possessions rather than the truth they had received, and went to reside at Haabai and Tonga. In 1831 there was a feast at Vavau, and George, King of Haabai, and his people, were invited to attend. Messrs. Thomas and P. Turner thought this a favourable opportunity of writing to *Finau*, and accordingly they sent a letter, requesting the King of Vavau to receive a Missionary to instruct his people. George urged the request of the Missionaries; to which *Finau*, after some hesitation, acceded. This point being gained, George pressed him at once to become a Christian, as he might be dead before a Missionary could arrive. *Finau* listened, considered, and at length consented to bow before the Lord. He did so; and as soon as it became known, hundreds of the people, upon whose minds some rays of light from Haabai and Tonga had fallen, cast off their allegiance to the Prince of darkness, and also bowed before the Most High. George and his attendants, meantime, were busily employed in teaching the people; and in the overflowings of their zeal it cannot be much marvel that they were led into some excesses. They proceeded to *Makave*,

where one of the principal god-houses stood, and the priest, expecting to have a fine root of kava, went into the god-house, where he began his incantations, and became, as the saying was, possessed of the god. George could bear the imposition no longer: he rose, sprang forward, seized the practised hypocrite, gave him a thorough good shaking, and said, "You old deceiver, cease your deception, or I will lay my stick across your back!" The poor priest was astounded, and escaped to his house, where he exclaimed, "*Taufauhau* and his people have come to insult the great god of our fathers!" Some of the stout-hearted of the heathens came running with their clubs; but when they saw George, they were afraid, and stood at a distance uttering their wrath in bitter imprecations. The King and his followers now went into the temple, dragged the god from its resting-place, and, having disrobed it, they exhibited to the gaze of the multitude *a whale's tooth* as the idol they had feared and worshipped! Nor was this all. They applied fire to the idol-temple, and during the day proceeded in their career of devastation, until fifteen heathen temples were in a blaze, filling some parties with fear and trembling, and causing others to shout aloud for joy. Teachers were now in great request; and, at the desire of *Finau*, George left two on his departure to Haabai. Their number was soon increased; and Mr. Cross, after having been shipwrecked, and losing his devoted wife on that most disastrous occasion, reached Vavau in 1832. *Finau* was baptized Zephaniah, but died the following year, leaving the Vavau group to King George, who was his nearest relative.—The King took under his care the children of the deceased Chieftain, and has been to them a father ever since.

In 1834 there was a great revival of religion in Vavau. The Rev. Peter Turner, in a communication to myself on this deeply interesting subject, says, "On my arrival in Vavau, in 1832, the people had, by hundreds, renounced the gods of their fathers, and were earnestly thirsting for knowledge; but very few of them had clear views of the work of the Holy Spirit in renewing the heart. On this subject my mind dwelt much; and, having stated my views to the leaders and local-

preachers, we resolved to set apart a portion of every day specially to pray for the outpourings of the Holy Ghost, and the people soon became very anxious for the blessing. At length prayer was heard; the blessing came; and it so far surpassed anything of which we had ever heard or read, that we thought the grand millennium was come. The work was rapid; and in a few weeks hundreds were brought to God. In about a month, in the Vavau group alone, 1,200 persons gave scriptural evidence of true conversion. Several coming in a canoe from Haabai caught the gracious influence, and returned to carry the good news. King George sent a message by them to the people, desiring them to give up their employment for a season, until they had earnestly sought the Lord and his salvation. This he had desired the people in Vavau to do. He said, 'Now is the day of salvation, and God is waiting to save you. Come to the meetings, and seek the blessing. What is the worth of worldly things compared with that of saving the soul! Let us therefore give up our worldly business, and for a week or two let your souls have your undivided attention.' This was done; and the people seemed quite content if they obtained but one meal in the day. Meetings were multiplied, showers of blessing descended, and the people became simple, humble, teachable. Although I was alone most of the time, and had to go through the whole group, attending the meetings, and instructing the people, yet there were fewer extravagances than there would have been under the same degree of excitement in my native land. But the work was of God, and he moulded the people according to his will. The results of this revival were, religion was realized and enjoyed, and the church was saved from a dead formality. The people now understand the Gospel, look for its blessings, and many have lived and died in the possession of entire sanctification. The churches in the Friendly Islands will bear comparison with any churches in the world for simplicity, zeal, and holiness. The Minister of Christ has great satisfaction with his people, and may be very happy indeed in his ministrations amongst them."

In 1846 the islands had another gracious visitation. "For some time previous," observes Mr. Wilson, "our local-preachers, leaders, and some of our members had been manifestly growing in grace. The spirit of piety had been deepening and spreading for two or three months, and all our services were characterized by a devout and solemn feeling. This was particularly the case at a prayer-meeting held with the local-preachers and leaders once a week. At one of those meetings the presence of God was signally manifested; soon after which, some of the local-preachers and members had to go to Vavau, and whilst there the revival began. On their return to *Hihifo*, in Tonga, a similar work commenced there also. The first public service we had went on as usual for a while, when, in a moment, the most solemn awe pervaded the place, and then in a few minutes the crowded chapel became filled with suppressed sighs and groans. There was no great confusion, and nothing could be done for a time, by way of singing or speaking. God was all and in all. Glory be to his name! The general character of the revival bore the impress of reverential awe. The presence of God so filled the fort, that on several occasions, when a number of Chiefs met together for the transaction of business, they were unable to proceed, and obliged by an influence from above to change the meeting for business into a meeting for prayer. The results of the revival were glorious; sinners of almost all grades and ages were converted; and numbers of church-members, who had been living in a low state of grace, were quickened and saved; others were 'sanctified wholly,' and lived and died in possession of that great blessing. Some of the worst characters in the place were brought to God, and are now amongst our most devoted and useful Christians. Several of them are local-preachers; have been two years in the Training Institution; and have now charge of schools in different parts of the group. The revival produced a change in many of the ruling Chiefs, which has ever since exerted a blessed moral influence upon the people. Indeed, it improved all classes,—husbands, wives, children, Chiefs, people, leaders, members, and Preachers; and such have been the results of all

the revivals I have seen or heard of in the Friendly Islands. In Feejee there are many devoted native teachers, most of whom were brought to God in revivals. I have a list of the names of 30 men who have gone from the Friendly Islands to Feejee. Some of them have returned, others have died joyfully in the work; and 20 are still there, nobly labouring for the salvation of souls. He who furnished me with a list of the names is one of them. He is a 'wonder to many,' and was converted in the glorious revival which, in 1834, took place at Vavau. That revival is *now* telling upon Feejee, and will tell as long as Feejee exists."

The introduction of Popery into the islands is regarded as a great misfortune. It was introduced into Tongatabu in 1842. A Romish Bishop succeeded in leaving two Priests here, the Missionaries at the time being away at their District-Meeting, and the old King, altogether unsuspecting, allowed them to come and remain. Their aim, from the beginning, was to find out those heathen Chiefs who were most opposed to the King; and two of that class first received them. In the year 1849, they, by craft, promises of preferment, and assistance from France, persuaded a very influential Chief to embrace Popery, telling him that King George was an usurper, (a thing which they had repeatedly said to our Missionaries,) and that *he* and not George ought to rule, and *should* rule. They also told the Chief that if he would embrace Popery, so would all his people; but, to his great annoyance, he found very few indeed willing to follow in his steps, and many were so offended with his conduct that they left him. An old blind Chief, whom he pressed to go with him and embrace Popery, replied, "It is no use my being of that religion, and going to that chapel. I cannot see the images set up to worship." The natives compare Popery to the cuttle-fish, because of the fast hold which it takes, and of its changing colour, and adapting itself to circumstances. The Sabbath on which the Chief above referred to made a public profession of Popery, by attending the popish place of worship, the Priest told him and his associates, that they must all give up their heathen

dances. After the service, the Chief firmly declared they would not give them up. At the evening service, therefore, of the same day, the Priest informed his auditory that, as God had made man to enjoy himself, there was no need for them to give up their dances, unless they were quite willing to do so. The natives observed this, and exclaimed, "The cuttle-fish!" Several of the more enlightened of the Papists having often asked the Priest why he did not teach them to read, and let them have books like our church, he constantly replied that he was their school and book, and would teach them all that it was needful for them to know. But this not being satisfactory, they told him that unless they had books, and were taught to read, they would come to our church. On hearing this he prepared a small elementary book and sent it to Wallis's Island to be printed. When the book came, a *kind* of school was begun; on seeing which, the natives exclaimed, "What! the *Feko* again!" that is, the cuttle-fish again! The natives say, from what they have heard and seen of Popery, it is like their Heathenism, in its legends, cruelties, lies, image-worship, the influence of its Priests over the minds of the people, and their pretended power to curse and bless. I should think that the number of Papists never amounted to above 300 in Tongatabu, and since the war their number is greatly diminished; for the natives see most clearly that the Priests have led them astray, both with respect to the truth itself, and the promise of help from France in case of war.

No Protestant church save our own has Missionaries in the country, and, with the exception of a very few in Tongatabu who have embraced Popery, and a small remnant of pagans in the same locality, the Wesleyans may be considered as having more or less influenced the whole population; and if they have not been able to conduct all to the feet of the Redeemer, and to the enjoyment of salvation, they have, by the blessing of God, rescued them from Heathenism and its accompanying vices, and furnished them with an amount of Scriptural knowledge which, it is hoped, may result in saving conversation, and in their entire devotedness to God.

In speaking of the religious character of our church-members, Mr. Wilson, who has laboured many years very successfully in the islands, in a letter with which he kindly favoured me, says,—“Of those we regard as church-members, I can speak favourably. Generally they adorn their Christian profession by an upright life, discharging in a proper spirit the moral and religious duties that devolve upon them. They attend regularly to private and family prayer, read the Scriptures daily, and are punctually found in the house of God. They also diligently engage in their respective callings, love those who labour among them in the word and doctrine, and honour the King and Chiefs. We have some eminent Christians, yet there are those who have but the form of godliness, and act accordingly.”

On the subject of the people supporting their Ministers, Mr. Wilson says:—“In a few years, I think, they will be able to support, in addition to the requisite number of native agents, six European Missionaries, with their families,—indeed they are able *now*. A great error was committed some years ago, by making the erroneous impression that the natives were to contribute only one yam quarterly, which would be about a penny in value, or hardly that; and it was some time before they could be persuaded to do anything more. I have often regretted that this scriptural duty was not brought before them at a much earlier period. Look at the expense of Heathenism! One of their gods, *Eikitubu*, would not drink his kava unless he had 100 pigs killed at the time! The Romish Priests, from the very first, have taught the people that it is their duty to support them.” The King and his Chiefs now give hope of a better observance of this Christian duty, which hope, I doubt not, will soon be realized, and the churches in these islands found supporting all their Ministers.

The Friendly Islanders are a fine race; in person superior to any of the South Sea Aborigines that I have yet seen; in stature above mediocrity, and some of them handsome-looking men. In their natural disposition they are said to be proud, selfish, courageous, and more inclined to indolence than labour.

As a people, there has existed among them the custom of many eating together, and of feeding strangers, and this has made them appear to some as a most kind and friendly people,—whereas it was the force of custom only. Formerly, it was thought one of the greatest insults that one person could offer to another who might visit him at meal-time not to request him to partake of the provisions,—an insult which might expose the party offering it to the blow of the club. “I have heard,” says Mr. Wilson, “many individuals say, that frequently have they given their food to others, with the greatest appearance of friendship and good-will, when in their hearts they could have stabbed them. Grace, however, has produced a change in multitudes; and they not only appear kind and friendly, but are really so; and what they do is done without guile, and from the heart. But still, among the inhabitants of these islands, though no longer heathens, there are many without the saving power of the Gospel, who are consequently without this fruit of the Spirit. The indolence of the people is not to be wondered at, when it is remembered that the Chiefs might go into any of their houses, and take what they pleased. Law now prevents that, and thus furnishes a motive to labour, diligence, and improvement; and I know many persons members of our church who are diligent in business, fervent in spirit, serving the Lord.”

The people have very tenacious memories, and some of them can report with ease large portions of the Scriptures. One man, a cripple, previous to his conversion often raved like a madman; but, such was the change wrought by the grace of God, that one of our Missionaries, on returning from visiting him, remarked, “Why, that man has heaven in his countenance!” Religion had found its way to his hut, his bed, his heart. After his conversion he read the word of God most diligently and attentively. In a fortnight he committed to memory the whole of Galatians. Then, in three weeks, he learned Ephesians; and, in three weeks more, finished Philipians. Besides this, he got by heart the first of Thessalonians, and used to repeat what he had so learned, a book at a time.

Mrs. Wilson sometimes sent him his dinner; and on one occasion, when the girl took it to him, she said, "Have you had anything to eat to-day?" He replied in the affirmative. "What have you had?" inquired the girl. "Had?" said he, "I have eaten the whole of the Corinthians."

The prevalent diseases of the country, according to the testimony of the Rev. G. H. Miller, formerly in practice as a surgeon in the Friendly Islands, now a Missionary,* the most prevalent diseases among the people are, consumption, dysentery, diarrhœa, king's evil, elephantiasis, intermittent fevers, ophthalmia and several other affections of the eye. An ulcerated disease, termed by the people *bala*, gravel and stone, rheumatism; influenza, the mumps which only appeared lately, together with several cutaneous diseases, and the *tona* an eruptive complaint. The climate, considering the tropical position of the islands, is certainly not unhealthy; but, at the same time, it is very debilitating to an European constitution, and, I am told, depressing to the mind.

The traditions as to the origin of the islands, and their inhabitants, are various. One tradition says that a god or spirit called *Maui*, while fishing, drew up the Island of Tongatabu with a fish-hook; that a hen, afterwards, with her feet separated the earth, so as to form the two groups of Haabai and Vavau; and that a species of vine called *fue* grew on Tonga, from a portion of which, decaying, larvæ were generated, that grew into men, and thus the islands became peopled! The tradition is certainly not very complimentary to the human race, but of course obtains no credence since the light of truth shone upon the land. This and other similar traditions are now treated with ridicule, or spoken of with humiliation, as indicating the depth of former darkness.

4th.—To-day, being at leisure, I further reviewed the great work which had been accomplished in a comparatively short period of time in the islands I had just left. Not until 1827 had any of the people been baptized into the Christian faith, but were involved in the darkness of paganism, and under

* Since this entry was made, Mr. Miller has died.

the influence of its withering superstitions. After that period, however, the ministry of the word became effective; and in 1834 the Spirit was poured out in a most remarkable manner, as already stated, changing the hearts of multitudes, and giving an entirely new phase to their character and proceedings. Since then the work has spread, and with the exception of a very few heathens the whole population has embraced Christianity. It is true that all have not been savingly converted; neither do they observe all the obligations of the Christian religion: but 7,000 are accredited members of the Wesleyan church; 7,279 children and adults, in 185 schools, are receiving education; 8,000 of the people, at least, can read, and many more are learning to do so; whilst 5,000 can also write and in many cases even elegantly. Throughout the islands the Wesleyans have 109 chapels, 527 local-preachers, and several catechists, and other native agents.

If parties who visit these islands find any of the natives acting contrary to the Christian character, and, concluding that they are a fair specimen of the whole, report that little or no good has been effected by Missionary operations, they are guilty, undoubtedly, of a great injustice, not only to the Missionaries, but also to the natives. As well might a visitor to the shores of England who happens to fall into the hands of an extortioner or pickpocket, or who becomes entangled in some of the many snares deeply laid for man's ruin, conclude that in England religion is an entire failure, and that Christianity has done no good to its population. People seem to forget that, though the natives of the Friendly Isles have renounced idolatry, and embraced Christianity as a system of truth, they have not all felt its saving power, any more, perhaps, than the majority of the people constituting the Christian nations of the world have felt it. Men should not expect, in the one case any more than in the other, to gather grapes of thorns, or figs of thistles. Shall the gold be overlooked, and the dross only engage the attention? Shall the pure and precious wheat be forgotten, and the chaff only be remembered and spoken of?

In a work recently published, entitled "Omoo, a Narrative

of *Adventures in the South Seas*," the author seeks to invalidate the testimony of Christian Missionaries in relation to the work of God in the isles of the Pacific, and would have the reader to believe that the Christian public, being extremely credulous, have been deceived by what Missionaries have written. And certainly, after his own admissions relative to himself and his avowed notions of religion, he must think the Christian public credulous indeed if they receive for one moment the testimony of a self-convicted sailor, who glories in his shame, in opposition to the testimony of honourable and devoted men who have hazarded their lives in the cause of humanity and religion, and whose praise is in all the churches. The fact is, that sailors of irregular habits, finding that they cannot, as formerly, indulge their evil propensities amongst the South Sea Islanders, and being aware that the altered state of society is the result of Missionary labour, cordially hate those men who have interfered with their sensual pleasures, and evince their enmity by misrepresentation and slander. This, I believe, will explain much that has been said and written in depreciation of Christian Missions in the isles of the great Pacific.

The whole population of the Friendly Islands have been more or less benefited by the introduction of Christianity: even those who have not submitted to its saving power have, nevertheless, felt its restraining influence, and in point of scriptural knowledge, and outward morals, would in general appear to advantage if placed in contrast with the same class of persons in either England or America. Thousands have become the partakers of its renovating influence, and heavenly consolations, and can give a consistent account of the work of grace in the heart. A few things worthy of notice greatly impressed my mind during my visit to these islands.

The reverence for the Sabbath.—This is very apparent. Never had I previously observed such respect paid to the Sabbath of the Lord. The day appears to be exclusively devoted to religious services, and nothing meets the eye or ear infringing upon the sanctity of that blessed day, but everywhere incense

and a pure offering seem to be presented to the Lord of Hosts. If the people are beheld coming from their habitations, it is that they may go up to the house of the Lord, and inquire in his holy temple. If a canoe is seen in the offing, it is conveying a local-preacher to his appointment on some distant island, that he may preach unto the people Jesus. If noises occasionally fall upon the ear, they are not those of revelry and strife, but of holy praise and fervent prayer going up to heaven.

Attention of the people to Family-worship.—This is very marked, and is observed, not only by the members of our church, but by others,—there being very few, if any families bearing the Christian name in these islands, who have not a domestic altar, and the morning and evening sacrifice presented thereon. It is truly exhilarating to be in any of their towns or villages at the hour of family-worship. I have been so privileged; and, as I listened to prayer and praise ascending from nearly every dwelling, my heart was filled with the deepest emotion, and my spirit felt as if at the gate of heaven.

The high estimation in which the Scriptures are held.—This too is very prominent; and the people's acquaintance with the truth of God familiar and extensive. Multitudes of them delight in the law of the Lord, and in that law they meditate both day and night. When observing the eagerness evinced for copies of the Scripture, and the zest with which they were perused, I was forcibly reminded of the words of Jeremiah: "Thy word was found, and I did eat it; and thy word was to me the joy and rejoicing of my heart."

It was my privilege to convey to the Friendly Islands a munificent donation from the British and Foreign Bible Society of a large edition of the New Testament Scriptures; and on my arrival in Tonga it was no sooner known that "The Book" had arrived, than the delight of the people became manifest, and appeared in various ways. In their prayer-meetings, in their family-worship, and in the public services of the sanctuary, they, with hearts overflowing with

gratitude and joy, most emphatically thanked God for "THE BOOK."

Most of those, however, who visit the islands will be disappointed as to the people's progress in civilization. Men influenced by European notions of civilization will look for something they will not find, and probably return greatly dissatisfied. If Yorkshire broadcloth, or Lancashire calico, be essential ingredients in civilization, then are the Friendly Islanders not civilized, as they have nothing of the former, and not much of the latter. The absence of these things disappoints the Christian visitor, shocks his sense of propriety, and leads the mere men of the world, who look more at broadcloth and calico than at the fruits of the Spirit, to speak unfavourably of the results of Missionary labour. But let us fairly look at the subject. The scanty covering of native cloth which the people wear is well adapted to the climate, and much more comfortable than European clothing, even of the lightest texture. Nor does it appear to them at all wanting in delicacy; indeed it is less so than some forms of European attire. Besides, if the natives had desired the English costume ever so ardently, they have not been in circumstances to obtain it. They had no trade until lately, and it is still exceedingly limited. Not a vessel, save the "John Wesley," has entered the harbour of Vavau for the last eighteen months. Nor have many of those who have obtained the English costume, especially females, thereby improved their personal appearance. On the contrary, their long-peaked bonnets, and short-waist dresses, introduced, no doubt, by some pious lady of antiquated notions, and which seem to have fallen upon their persons by mere accident, rather than to have been placed there by design, render them truly frightful, and certainly will not be very likely to tempt the young people to copy their example. In some places, however, a better taste is being shown. But if the apparel of the people has not as yet reached the standard of European civilization, some progress is being made in that direction, and in many other respects they are undoubtedly civilized. This will clearly appear by contrasting their present with their former condition.

A Christian Government is now established, and although not so perfect as might be desired, it is nevertheless far in advance of their former club-law, and dark superstitions, to which the people were subject, and has already produced beneficial results. Personal rights are now acknowledged and protected. What a man possesses is not, as formerly, liable to be taken from him by a covetous or capricious Chief. Judges are appointed, and no man is punished without trial. The King may alter the sentence of the Judges, but only on the ground of clemency: he may mitigate, not increase its severity. Some of the laws are quaint, and others crude; but the code, as a whole, is deeply interesting,—not only as showing the first attempt at Christian legislation by a people who had but just emerged from a state of barbarism, but also as denouncing moral transgression in unequivocal terms. [*Note G.*]

Industry is promoted. Men who will not work, are not, as formerly, to be fed; and although the climate is relaxing, and the soil so productive of the necessary food that but little exertion is required to supply the wants of a family, yet many of the men are becoming increasingly diligent in attending to their plantations; and the women making the *tapa*, or native cloth, frequently work long hours, and put forth considerable bodily exertion.

Commerce is advancing. In the space of the last six months, in the Haabai group, the natives sold to one person upwards of 30 tons of oil. Four merchants have recently come to the group, and some hundreds of pounds worth of hardware is being circulated among the people,—such as iron pots, hatchets, knives, razors, spades, &c., with a quantity of scissors, thimbles, needles, pins, and other articles used by females. Horses and cattle were brought to them when they were in their heathen state, but they destroyed them; now, however, they possess them, with sheep and goats; together with improved houses with doors and windows, furniture, crockery, &c.; their noble King taking the lead in all points of advancement.

War is less frequent and sanguinary. The people formerly delighted in war; not so now: and, when necessitated to take

up arms, they have distinctly shown the influence of Christianity, in its restraining them from acts of wanton cruelty. The recent rebellion in Tonga, originating with the heathen, was met in a Christian spirit, as we have already seen, and dealt with in the most noble and magnanimous manner. The King would not suffer life to be taken; and, by a highly enlightened policy, in perfect accordance with Christianity, he thoroughly conquered his enemies without shedding their blood! George not civilized!—then he is a barbarian who appears to great advantage when contrasted with some warriors of the most civilized nations in either ancient or modern times.

The Friendly Islanders, as a nation, though not perfect, and still in a transition state, will yet, in point of truthfulness, honesty, hospitality, temperance, and chastity, appear to much advantage when compared with some of the most enlightened and polite nations of the world. Had they more intercourse with those nations, it would probably call out their exertions, and produce a change in their social condition; yet, judging from what has elsewhere occurred, I greatly fear its pernicious influence upon the religion and morals of the people,—especially should it, as in Feejee, lead to the introduction of ardent spirits. More intercourse with civilized people, however, they must soon have. In the present state of the Southern World that is inevitable. King George is aware of this, and in his visit to New South Wales he is anxious to open such intercourse with that colony as may contribute to the social advantage of his people, without seriously endangering their moral and religious character. He intends to promote the cultivation of sugar, coffee, cotton, and yams, for the Australian market, and to prepare a much larger quantity of cocoa-nut oil for exportation than his beautiful islands have hitherto produced.

These islands were formerly under three distinct governments. *Alea Motua*, afterwards baptized by the name of Josiah, reigned over the Tonga group. *Finau*, afterwards named Zephaniah, over the Vavau group; and *Taufauhau*, who subsequently received the Christian name of George, over the Haabai group. Josiah and Zephaniah have long since

been numbered with the dead; but, before departing this life, they acknowledged George as their lawful heir, and resigned their lands and people to him as their legitimate successor. Upon his accession to the throne of Tonga he was, with much ceremony, on the 4th of December, 1845, dignified with the title of *Tui Kanokubolu*, which title (it is said) agrees with that of Emperor. Thus by heritage, as well as by the general consent of the people, George occupies the throne of his fathers; and, as a Christian King, reigns over an improving and happy people.

Before the present Sovereign embraced Christianity, he was a most daring and sanguinary warrior. While quite a youth, he gave a public challenge at a kava-party to any one to meet him in single combat with an instrument made from the middle part of the cocoa nut leaf. The challenge was accepted; but the bold stripling soon fractured the arms of his antagonist, and, according to the notions of the people, covered himself with glory.

One of his brothers having embraced Christianity, *Taufauhau* requested him on a Lord's-day to bring down his canoe to the sea, and make it quite ready for sailing. *Lauji*, the brother, replied to the message, that he had learned in Tonga that this day was the Sabbath, and must be kept sacred; therefore, he could not now attend to his canoe. This was enough for *Taufauhau*: he felt himself insulted, not only because his command was disobeyed, but because, in a manner contrary to Tongese etiquette, his brother had dared to take precedence of him in introducing a new thing into Haabai. Accordingly, he seized his club, and set out for his brother's house. On his entrance, *Lauji*, seeing his wrathful countenance, made his exit in another direction. They ran, and it was for life! The fugitive, partly savage and partly Christian, pursued by "feet" which were "swift to shed blood," fled to the "place of refuge," and was saved. *Taufauhau* stood without, enraged, brandishing his club, and threatening destruction, but dared not enter the sacred enclosure to accomplish his murderous design. Time rolled on; *Taufauhau* became a Christian; the love of God was

shed abroad in his heart by the Holy Ghost given unto him; and, on meeting this same brother, he fell upon his neck, and, in the presence of the Missionary and many people, pressed him to his throbbing and now truly fraternal bosom.

When the King was a heathen, he appears to have had little respect for the priests, and not much confidence in the gods. Wishing on a certain occasion to take a voyage, he asked for a fine day and a favourable breeze at a particular time. The priest declared that the god had granted his request. The period arrived; but the wind was adverse, the sea raging, and the gale so severe that it was impossible to leave the shore. He was very angry, and, going to the priest, inflicted upon him a fearful chastisement, and then boldly defied both him and his gods to take reprisals for the indignity.

But a new era in the history of this remarkable man was at hand. The light of truth dawned upon his mind; he renounced idolatry; and in 1830, after suitable instruction and a lengthened probation, he was baptized by our greatly honoured Missionary, the Rev. John Thomas, and became a member of the Methodist church.

Whilst a heathen, George lived according to the custom of the country. But when he had embraced Christianity he desired to act according to its precepts; and therefore sought an honourable alliance with one who should legitimately share the affections of his heart, and the honours of his throne. The object of his choice was found in Tonga. Her name was *Lube*, which signifies "dove;" and, as she was descended from families connected with the priesthood, her rank was high. She was, moreover, reputed to be the most handsome woman in the Friendly Islands. The King brought her to Haabai in his canoe; and then, as the Sovereign of a nation unfettered by the laws or usages of civilized society, he acted, with characteristic promptitude, in the following manner. One morning, before the first rays of the sun had gilded the horizon, he sallied forth to speak to the Missionary. He approached the outer gate; but, finding it closed, climbed over it, and so reached the door of the house. He succeeded in rousing the

good man, who was greatly surprised by a visit from royalty at such an hour, as he knew nothing of the intended wedding. The King soon informed him that he wished to be married that very morning, in as private a manner as possible. Mr. Watkin, well knowing the importance of this step in its bearing upon the true interests of the King and the natives, hastened to his colleague, Mr. Tucker, to report the joyful news. It was during the twilight of the morning that the two Missionaries were wending their way to the chapel. There they met with the royal pair, and a few other persons, when, in this unostentatious way, the marriage ceremony was performed. This wedding was followed by that of several of the young Chiefs of Haabai, who were influenced by the example of the King. The Queen was shortly after baptized, when she received the Christian name of Charlotte.

But as yet George had not fully realized the saving power of the Gospel. He had abandoned heathenism, and been a terror to "the gods of the earth:" yet, although he had embraced Christianity as a system of truth, and become its warm advocate, it does not appear that until 1834 he enjoyed the liberty wherewith Christ makes his people free. Several other persons were in like circumstances; and the few who had believed to the saving of their souls agreed with their Missionary at Vavau to set apart a portion of every day to pray for the visitation of the Spirit. They had not long attended to this important service before they gloriously prevailed with God. The Holy Ghost descended; hearts were broken; and mountains flowed down at the presence of the Lord. In a short time thousands were saved, among whom were King George and Queen Charlotte. George was at Vavau when this work commenced. He saw the whole congregation bowed before the Lord, and in great agony of mind confessing their sins. There were his warriors,—old men, strong men, men of renown, who had never quailed before the enemy,—now trembling, weeping, smiting upon their breasts, and earnestly crying for mercy. The King looked on with displeasure in his heart, despising the men for what appeared to him their weakness, and left the

chapel unsubdued. But prayer was made to God in his behalf. Again the congregation assembled; and the cries of penitents, mingling with the triumphant notes of those who had found peace with God, went up to heaven. The temple was filled with glory. At length the heart of the King was softened; the silent tear stole down his face; and, yielding to a powerful influence from on high, he fell prostrate at the feet of Jesus, and began earnestly to cry unto the Lord in his distress. By his side was the Queen, equally concerned for her soul, sobbing aloud, and with a broken and contrite spirit entreating the Lord to forgive and save her. What a sight! Angels beheld it, and rejoiced. The meeting was continued late; but the royal pair left without being comforted. They returned to their habitation, accompanied by some of the local-preachers; where they continued to plead with God till about the midnight hour, when both were enabled to believe in Jesus, and take hold of his salvation. It was a glorious moment. They received "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." A messenger was immediately despatched to Mr. P. Turner, the Missionary, that he who had sympathized in their sorrow might now participate in their joy.

The subsequent proceedings of George have been highly honourable to his character as a Christian King. He has continued the unwavering friend of the Missionaries, and the fearless advocate of Christian truth. For many years he has discharged, with much diligence and efficiency, the duties of a class-leader, prayer-leader, and local-preacher. Although a King, he does not look for any distinction in the church, but cheerfully takes the appointments given him, and is to the humblest of his Christian brethren a bright example of meekness and docility. Nor will he be induced to meddle with that which he believes does not belong to him. On being asked one day to express his opinion on a certain ecclesiastical subject, which was occasioning some degree of solicitude to the Missionaries, he promptly replied, "*It is my province to govern the state, not the church.*"

When the Gospel was introduced into the Friendly Islands, it found a large portion of their inhabitants in a state of slavery; but, as soon as George understood that the practice is contrary to the spirit and precepts of Christianity, he determined that in his country it should exist no longer. The Rev. Charles Tucker, one of our valued Missionaries, having received letters from England informing him of the measures taken by Great Britain to emancipate her slaves, hastened to communicate the joyful tidings to the King. "What!" said George, "is slavery a bad thing?" Mr. Tucker replied in the affirmative; adding, in explanation, that the holding of persons in slavery is not doing to others as we would they should do unto us. His Majesty answered, "Many of the Chiefs have slaves, and all my servants are slaves; but *they shall be free.*" At evening twilight, Mr. Tucker heard a loud cry of distress proceeding from the royal residence. George had assembled his servants, and, after telling them that it was not in accordance with Christianity to keep them in slavery, proclaimed their freedom. He had, however, been wont to treat them kindly; and, instead of thanking him for their liberty, they poured forth loud and affecting lamentations, and declared they would not leave him. But liberty is most agreeable to human nature, and they soon appreciated the King's kindness, dried up their tears, began to disperse, and ultimately settled among their friends. The Chiefs who held slaves followed the example of the King, so that in a short time slavery was banished from the Friendly Islands.

Twenty-eight years ago the islands over which George so happily reigns were enveloped in pagan darkness. That darkness is past, and the true light now shineth. A nation has been born at once; and its King has become a nursing father, and its Queen a nursing mother. This work, though exhibiting some marks of human infirmity, and still requiring special pastoral oversight, has seldom been equalled, and perhaps never surpassed, since the days of the Apostles; and it is the belief of our Missionaries that the consistent conduct and untiring zeal of the King have greatly contributed, by the blessing of God, to its accomplishment.

5th.—We had very turbulent weather, but in the afternoon sighted land. We could not, however, obtain any anchorage, and had, with much inconvenience to the passengers, to heave the ship to for the night. The sun was so hot during the day, that an hour's exposure to it completely blistered my hands, whilst I lay on the deck, sick.

CHAPTER XIII.

FEEJEE—Lakemba—Church-meeting—Joel Bulu — Arrival of the Mail—Dinner sent by the King—Native pottery—Kind children—Another dinner sent—School examination—King George preaches—A marriage—Cannibalism—King of Lakemba—Popish Priests foiled—Rotumah—Departure—Political Constitution—Ranks—Character of the people—Improvement—Native agents—Education—Hindrances—War—Considerations which sustain Missionaries—Arrival at Vewa.

THE Feejee Islands are situated about 360 miles North-west of the Friendly Islands, between the latitudes of 15° 30' and 19° 30' South, and the longitudes of 177° East and 178° West. They comprise 154, about 100 of which are inhabited. The remaining islands are occasionally resorted to by the natives for the purposes of fishing, and taking *beche-de-mer*. There are also numerous reefs and shoals. Two are large islands, stretching North-east and South-west nearly throughout the whole extent of the group, and are supposed to be each about 300 miles in circumference.

The climate of Feejee is well adapted to all the various tribes of tropical plants, and to not a few of those of the temperate zone ; for many of the islands being of a mountainous character, numerous localities are adapted to the latter.

The population of these islands has been estimated at

300,000; but there are circumstances which appear to warrant the supposition that the number does not greatly exceed 200,000.

The Wesleyan Mission to this country was commenced by the Revs. W. Cross, and David Cargill, A.M., in 1835, and has ever since been prosecuted amid much peril, but with encouraging success.

6th.—Sunday. We reached Lakemba. King George, Mr. Turner, and myself, went on shore, taking nothing with us. On landing, we were received by a group of nearly naked and very fierce-looking natives; but on ascertaining who we were, their countenances brightened, and they escorted us to the chapel, where the people were assembled at their morning service. The Rev. John Polglase was officiating; and though he had been in Feejee but a short period, he spoke with much ease and fluency in the native tongue, and, as I understood, with great correctness. The chapel, a very frail and rude building, capable of accommodating about 400 persons, was quite full; and although we entered the chapel after Mr. Polglase had begun the worship, the attention of very few seemed diverted from the preacher. At the conclusion of the service, our arrival was announced, and we received a warm reception, many rubbing their noses upon the back of the King's hand, and giving to me the more agreeable salutation of my own country. We now proceeded to the Mission-House, and were most kindly received, and hospitably entertained, by Mr. and Mrs. Lyth, whose praises are in all our churches in Polynesia. The King dined with us, appeared quite at home, and engaged to preach on the following Wednesday.

Here I unexpectedly met with Mr. and Mrs. Binner, who, in consequence of war, had been obliged to leave their station at Ovalau; and who communicated the painful news of the murder of Varani, the celebrated Christian Chief of Vewa. The aspect of affairs appeared dark; but I remembered the right hand of the Most High, and the assurance given, that, though the heathen might rage, and the people imagine a vain thing, God has set his King upon the holy hill of Zion.

In the afternoon, I met the members of our church in Lakemba, with the view of ascertaining their attainments in the knowledge of the Gospel. Many persons spoke on the subject, and Mr. Lyth kindly furnished me with a translated outline of a few of their statements, which upon the whole were very satisfactory. The people, however, did not appear so interesting to me as the Friendly Islanders. They were not by any means so good-looking, nor were they so clean in either their persons or their apparel. The following are specimens of their statements :—

Matthias.—"I was a long time in the *lotu* without knowing its sweetness. After a while the Lord awakened me, and I saw my danger. I asked, 'What shall I do to be saved?' The reply was, 'Believe in the Lord Jesus Christ.' The word was heard quickly,—believed quickly,—sweet quickly. My sins were pardoned. After this I heard, 'If ye love me, keep my commandments.' Then I desired to speak to the souls of the Feejeeans, and was appointed to the work. My heart delights in it. I hope for life eternal. 'Old things are passed away; behold, all things are become new.' "

Adelaide.—"I was bad, dark, weak; but Jesus saved me. His word pierced me. 'The wages of sin is death.' I heard, prayed; and when I believed, God's anger was removed away; then I was justified and saved. I know that I am born of the Spirit. I see some Ministers have come to us, and rejoice. I see that Christ was crucified for me, and desire to end my life in his service."

Leonidas.—"I am thankful,—I live happy. I see that which I did not see, and did not know. But I now see and know it,—Christ my atonement. I wish to hold it, and see it daily. I was a bad man,—full of bad; but the atonement of Christ has crushed the bad."

Susannah.—"I rejoice. The love of Jesus to me is great. I do not name myself a child of God. Jehovah does it, and saves me for Christ's sake. I am justified through the atonement of Christ, give myself to him, and delight to be his. I wish others to be saved, and then to die for the sake of the *lotu* of Jesus. I know my Saviour, and when I die I shall be in heaven."

"Poor outcasts of men, whose souls were despised,
And left with disdain, by Jesus are prized."

After this service I had an interview with Joel Bulu, one of our Assistant Missionaries. He is a native of the Friendly Islands; possesses a fine, open, and intelligent countenance; is consistent in his deportment; and a most eloquent and powerful

preacher. The following account of himself he had written at the request of a friend, who kindly transferred it to me :—

“This tells a little about me before I *lotued*.

“I make known the state of my mind while I was yet under the power of the devil. I was then in great fear, and wished to serve that wicked spirit; for I thought in my mind that it was right to serve him well, that my body might live thereby. The gods which I and my parents served were *Tuihaafakafauna*, *Fakatoumaji*, *Taufatoa*, and a great many other gods. And what we did was most wonderful in the preparing of kava and property. I really thought that it was a good thing, and very right to reverence and serve them to the uttermost; and I became the slave of the devil, just to do as he pleased with me. But when I heard of the *lotu*, I began to reason a little; and I said, ‘Perhaps the *lotu* is true, and the devil that I serve is false.’ Therefore was my mind not fixed, but unsettled, and I did not know what to do.

“This tells a little about my first *lotu*.

“Whilst I lived at Vavau, the *lotu* came to Haabai. At that time the King at Vavau made a feast. King George and the Haabai people came to it. Some of my friends also came, and they exhorted me to *lotu*; but I said to them, ‘Do not talk foolishly; be quiet, and do not make known the *lotu* to me, for I greatly abominate it.’ But this I said only with my mouth, for I desired the *lotu* in my mind. I now went to where the *lotu* people were residing, and embraced the *lotu*.

“But my sorrow for sin was for a long while. I did not soon find pardon, because, when I prayed for it, I did not pray with a believing mind in Jesus. The day on which I heard Mr. P. Turner and others speak their experience, and how they were saved by faith in Jesus, was the day I believed in Jesus, laid hold of him as my Saviour with the hand of my mind, and there suddenly came to me very great love from heaven. I knew at once in my mind that my peace was made with God, through Jesus Christ. Shame had passed, and love had come, —sorrow was over, and joy had come,—weeping had ended,

and praise had come. Praise the Lord! Then I knew of a certainty that I was saved, the Spirit made it known to this my mind that I was saved. Then sprang up more love,—love to the Lord, love to the people, love to the Missionary, love to the people who had embraced the *lotu*, and love to the Heathen.

“Then my mind was moved with a desire to preach Jesus to the people. And when I became a preaching man, I did not desire to do my own mind, but at once gave up myself to be guided by the Missionaries. They arranged for me to come to this Feejee,—the land of wars, eating of men, and of all wickedness that destroys the soul. And as I knew that Jesus had died for the people of Feejee, I had a desire to come and make known Jesus, the Saviour of wicked sinners like myself. I speak to the Lord every day. My stated times for secret prayer are three times a day, and I watch over myself lest there should be anything in me that may offend. My desire is, to die in the work of the Lord in this Feejee. As Jesus gave himself to die for the people going astray, I give myself away as a sacrifice to him. I am waiting for any message unto me,—if it be to go to the land that has the *lotu*, it is well; if it be to go to the Heathen, it will be well. I am looking to the rest above, that for which the church on earth is preparing, and I am labouring to be fully ready for it.”

7th.—Rose early, and went to the top of a sugar-loaf hill, on which is erected a small house for invalid Missionaries. If there be any breeze on the island, it is sure to be felt here. The prospect from this place is extensive, embracing on the one hand a view of the sea, with its numerous breakers, for miles round; and on the other the sharp peaks, and fertile slopes, and glens, with which the island abounds. The town, if it may be so designated, contains about 200 inhabitants, chiefly Tongese; but there are other towns adjoining, and though distinct, yet, from their close proximation to each other, they may be regarded as one.

There is no anchorage at this place, and the fearful rush of

waters through the narrow opening in the coral reef surrounding the island, renders communication with the shore not only difficult but dangerous. The "John Wesley" was "lying-to" beyond the reef, and the King wishing to communicate with her, sent off one of his best canoes this morning for that purpose; but it got so greatly injured, that it must inevitably have sunk had not the natives leaped overboard, and used the *tapa* or *masi* they were wearing as plugging material. Our Missionaries have to pass this dangerous place in the regular working of the Lakemba Circuit, which embraces twenty-one islands, some of them upwards of 100 miles distant; and those excellent men are often in perils by sea, as well as in perils among the Heathen.

About 10 o'clock the mail from England came on shore, and sundry parcels from friends. All was excitement. The natives were seen running with carpet-bags, boxes, paper parcels, &c. Some scores of them filled the avenues leading to the premises; the passages to the hall also were crowded; some were seen peeping in, others squatting themselves down at the feet of the Missionary; and others were gazing with protruded eyes and open mouths, whilst parcels and boxes were being opened, letters read, and exclamations of various kinds heard. A lady, too, had arrived, who was to be united in marriage to one of the Missionaries. Friends met who had long been separated, hearts melted, tears flowed, gratitude to God was heard under various forms of speech, and amongst the almost nude natives there were some extraordinary leaps of delight. But the scene was suddenly changed! A letter, sealed with black, was opened. A beloved father had departed this life, and the house of rejoicing became the house of mourning. "There was a garden, and in the garden a *new* sepulchre."

At noon I had my dinner sent from King George. It consisted of six large native puddings, four baskets of *ndalo*, sundry cocoa-nuts, and two baked hogs! I perceived that whatever other parties might do, George had no intention "to stop the supplies."

In the evening I met the Missionaries, and, on explaining

to them the object of my visit, they evinced every disposition to economize the expenditure of the Mission, and to co-operate with the Missionary Committee and Conference in rendering Methodism increasingly efficient in the Southern World. They passed, with much cordiality, certain resolutions fully concurring in the proposition to incorporate these Missions with the new Ecclesiastical arrangements about to be made.

8th.—Started at daybreak for a walk, and ascended a conical hill of considerable height, bearing evident marks of a volcanic origin. From its summit I had a fine view of much of the island, which presents a succession of hills and dales; and as the soil generally is rich, the hand of an enlightened cultivation would make it one of the most lovely and fruitful islands of the sea; but, alas! it is little better than a luxuriant wilderness.

After breakfast I visited the *Levuka* pottery, where vessels of various sizes and shapes were being fabricated. The clay found in the neighbourhood is very good for the purpose; but the process of forming it into vessels is certainly very primitive. The vessels are dried in the sun; then burned in a suitable fire; and many of them are so tempered, that they are used for culinary purposes instead of iron pots. In another part of the town I saw the people preparing a feast for the King of the Friendly Isles. They were making puddings of *ndalo*; and, by means of the coral-rock, grating sugarcane and cocoa-nuts, which, together, no doubt constituted “a dainty dish to set before a King.” Passing through the town, which is well fortified, and all but concealed in a grove of cocoa-nut and bread-fruit trees, I reached the sea-beach, escorted by some twenty boys, who, on seeing me pick up a shell, bounded along the shore to assist me in collecting; and when they found any which I thought worthy of accepting, they were greatly delighted. On expressing my thanks in their own tongue, and giving them a gentle pat with my hand upon their naked shoulders, they evidently understood and appreciated my grateful feelings, and shouted

and leaped for joy. By-and-by I stooped down and picked up a piece of coral, when the little Feejeeans came running to see what I had got; then, in a minute, they were all in the sea up to their waists, to look among the reefs for coral; and when they found a piece which I accepted, they danced with delight. Such a group of good-natured merry little fellows I had not previously met with. Nor did they, by any word or sign, seek a reward for their services. That remains to be done by the children of Feejee when they shall become civilized.

On returning to the Mission-House, I found that another present had arrived from the King for Mr. Turner and myself. It consisted of a quantity of baked yams, several native puddings, quite hot, and a large turtle. The natives, attracted no doubt by the odour, very kindly came to our assistance, and having politely placed their keen appetites at our service, the King's present soon disappeared.

In the evening Mr. Lyth met his weekly Theological Class. Twenty men were present, including class-leaders, local-preachers, and native teachers. The subject was the Divinity of Christ. A lecture on that important doctrine had been delivered to them the previous week, and now their knowledge of what they had heard was tested. Generally they acquitted themselves well, and adduced the titles, perfections, works, and worship of the Redeemer in support of his Divine character. One of the native teachers was then requested to name a text, and to give an outline of the sermon he would found upon it. He named John xii. 26: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." He then wrote with chalk upon a black board the following brief skeleton:—

"I. The work to be done.—Serving and following Christ.

"II. The good things promised.—Being with Christ. Honoured of God."

I made some inquiries relative to the filling up of the outline, and was much gratified with the replies. In this manner the Missionaries are doing a great work. They are giving

sound scriptural knowledge, and, by means of natives so instructed, are conveying truth to thousands of people, who could not at present be reached by any other instrumentality.

9th.—Attended the examination of the schools. Five had assembled from as many different towns on the island, each school averaging about 50 pupils. As the examination was not got up, I saw the schools in their every-day attire, and without any disguise whatever. After devotion, the third chapter of Mark was read. I questioned the pupils upon it in the following manner; and, very generally, without much hesitation, received the replies stated.

“What is a synagogue?” “A *lotu*-house.” “Whom did Jesus meet with there?” “A man with a withered hand.” “What said Jesus to him?” “Stretch out thy hand.” “What did the man?” “He stretched it out.” “What followed?” “The hand was healed.” “What effect had this upon the Pharisees?” “They sought to kill Him.” “Why so?” “Because of the hardness of their hearts.”

These questions were of my own originating. A hymn was now sung, and some good and very melodious voices were heard. Into the usual gymnastic exercises which followed, the pupils pressed all their powers, and were both amusing and successful. In Arithmetic they had not advanced farther than Simple Addition, and did not appear very expert at that. Five large classes read the New Testament with considerable ease; and, in spelling, individually and simultaneously, acquitted themselves well. The least mistake was detected by the pupils, and a suppressed titter was heard in every direction, to the mortification of the hapless blunderer. In Geography considerable proficiency had been made. The tune of the National Anthem of my beloved country was sung to appropriate words prepared by Mr. Malvern; and whilst I listened to the infant voices of Feejee chanting the well-remembered and fondly-cherished air, my patriotism and loyalty would have been brought out with some extravagance had not prudence imposed restraint: as it was, some exciting recollections were awakened, and scenes of a happier land flitted

before my imagination, with a captivating interest not easily described.

At the conclusion I gave an address, and had several important inquiries on the subject of Scriptural knowledge satisfactorily answered. Mr. Collis, the Training-Master, aided by his excellent wife, is laying the foundation of a large superstructure; and although the building material may be exceedingly rough and unshapely, it is nevertheless capable of receiving a high polish, and forming a beautiful edifice. The elementary branches in which the children are being instructed are, Scripture knowledge, Reading, Writing, Spelling, Arithmetic, Geography, and Singing, with some hints on Natural History. Nearly the same routine is observed with a class of young men, who are either teachers, or designed for that position; and who, with great care and industry, are also taught the art of communicating knowledge to others. There is a very general desire for education. Both children and adults attend the schools with great regularity, and embrace every opportunity of gaining instruction. Many already possess a considerable amount of New Testament knowledge. Several can read well. A few can write a good and legible hand, and work sums in Simple Addition.

The position of Mr. Collis is by no means a sinecure. In addition to the schools under his immediate care, the supervision of others on the island, and indeed of all the schools established in the different out-islands, comprised in what is called the Lakemba Circuit, and instructed by native teachers, devolves upon him as a part of his duty. He regularly, and as often as practicable, visits all the schools, and labours with great energy to make them efficient. Speaking of their Educational operations, Mr. Collis says,—

“Generally speaking, there is great hope of success, though not so much with the present, as the rising generation. Religion has evidently taken deep root in some minds, rendering them more thoughtful, and, consequently, more intelligent; of these, therefore, happy results are anticipated. Old habits, with others, will require much time and patience to eradicate;

but, except with the very aged, their case is not hopeless. Steady, untiring perseverance, is an essential requisite on the part of their instructors; and, above all, a constant reliance upon Divine strength for guidance and support."

In the afternoon King George preached. The day was very wet and stormy, yet the chapel was crowded to hear the Royal Preacher. Having learned that his own subjects residing at Lakemba for the purpose of building canoes, were not very attentive to the means of intellectual and moral improvement established among them in connexion with our Missions, he took for his text the following very appropriate passage of Scripture:—"My people are destroyed for lack of knowledge." The discourse was delivered with much gracefulness, fluency, and energy. After explaining the knowledge to which reference is made, he inquired what rendered Europeans so decidedly superior to Polynesians? Was it anything in their physical structure or in their mental constitution? He said he thought it was not; and then grasping the Bible, his countenance meanwhile becoming radiant, he exclaimed, in an elevated voice, "*This is the cause of the difference! It is THE BOOK! It is THE BOOK!*" The impression on the minds of the people was manifestly deep, and I could not but pray that it might be permanent. [*Note H.*]

In connection with this interesting service, I married the Rev. John Polglase to Miss Mary Fletcher, the daughter of one of our Ministers in England, and well qualified for the responsible position of a Missionary's wife. This being the first marriage of any Missionary celebrated in Feejee, much curiosity was awakened, and not a little interest felt among all classes. The day being very wet, the road between the Mission-House and the Chapel was exceedingly muddy; but the natives politely covered it with the wide-spread and beautiful branches of the cocoa-nut tree, and vied with each other who should most efficiently render this kind service. The King returned with the party to tea, and we spent the evening with much pleasure, not forgetting to seek God's blessing upon the union.

Joel Bulu, who was present, detailed his remarkable encounter with a shark, substantially stated by Mr. Lawry in his journal, and he showed us the frightful marks in his arm occasioned by the lacerations of that monster of the deep. Romance in real life.

10th.—On inquiring into the Feejeean propensities to cannibalism, I heard from Joel Bulu, and others, some most horrifying statements. They said that the evil was daily practised in some parts of the country; that a victim was sometimes put into the oven alive, at other times mutilated, and made not only to witness the cooking of his own flesh, but also to feed upon it; that men sometimes killed, cooked, and ate their own wives; and on one occasion, very recently, at Tokai, on the Island of Ovalau, four miles from the Mission-House, a man killed his wife, and, fearful to relate, cut up the body, and filled two baskets with the parts; and, as his helpless child that stood by, witnessing the horrid operation, began to cry, he sought to soothe the sorrowful one by offering a portion of the mother's flesh, saying, "Take that, and bake it." Mr. Binner informed me that he had seen both the man and the child. In the beginning of March of the present year, a person from Manilla, named *Wani*, went in his vessel to Gnaw. He bought a cask of oil, and was returning, when he was caught in a squall. Some reports say his boat capsized; others, that it was sunk by the natives. *Wani* managed to swim ashore; he was then stripped, bound, and baked alive. When cooked, his face was painted, his clothes put on, and after being paraded a short time, he was stripped and devoured. Mr. Binner knew the man well; he had one of his children living with him, and four others as pupils, when this terrific event occurred.

Joel Bulu, who has extensive knowledge of the Feejeeans, informed me he knew a man who told his wife to gather some sticks, and she did so; he then directed her to heat the oven; and on that being done, she inquired where the food was that he intended to be cooked; when the brutal, fiendish man replied, "You are the food!" He then clubbed her, and placed

her in the oven. Joel said the man was still alive. All these cases of cannibalism were of very recent occurrence.

In the afternoon I paid my respects to the King of Lakemba, a man of huge physical dimensions. I found him in the centre of his barn-looking palace, in a very scanty native dress, and squatted upon a mat. His household seemed very numerous, and most of them had no other covering than that which a few green leaves supplied. I also called upon William Witasau, the heir-apparent, a Chief of great influence, who wished to go in the "John Wesley" to Sydney, that whilst, as he said, King George represented the Friendly Isles, he might represent Feejee. A strange representative of Methodism certainly! He had been expelled a few months previously for persisting in making war upon the people of Matuku, that they might be compelled to lotu.

In the evening I preached in English to the Mission families, and felt thankful for the opportunity of preaching the glorious Gospel of Christ in the dark and cruel land of Feejee.

11th.—The two Romish Priests of Lakemba called upon me. Their object was twofold,—to obtain European news, and to request that I would take charge of some letters for Australia. Of course I communicated the news, and readily took charge of their letters. They wore long beards, and had a very haggard appearance. Popery in this place exerts little or no influence.

It appears that about two years ago there was a gracious revival of religion at Lakemba. Many of the young people were convinced of sin, and some of them cried out because of the disquietude of their souls. This circumstance was seized upon by one of the Romish Priests, who, under pretence of deep interest in the welfare of the young people, urged the King to put a stop to the revival, lest they should all go deranged, for, said he, "This is the work of the devil." "Well," said *Tuineyau*, "I am not much acquainted with such things, neither do I pretend to be a teacher of Priests; but, to my mind, that which you say is the work of the devil looks very much like what took place on the day of Pentecost, when those

pricked in their heart said to Peter, and the rest of the Apostles, 'Men and brethren, what shall we do?' Well might one of the Priests say, as he is reported to have said, "We came too late to these islands; we ought to have been here before the Scriptures."

The native teachers frequently foil the Priests. At Totongo, Ovalau, one of the Priests, showed considerable anxiety to convince a native agent that by continuing his connection with the Wesleyans he endangered his soul. Not succeeding to his satisfaction with the man, he determined to try his persuasive talents on the teacher's wife. On the return of her husband, she told him what had transpired. He proceeded at once to the house of the Priest, and informed him that he understood he had been to see his wife, which was certainly very like the serpent going to Eve when Adam was out of the way, and that he had now come to hear anything the Priest might wish to say to *him*. After answering many questions, the native teacher requested permission to ask the Priest *one* question. "How is it," said he, "that a Priest in your church has not a wife?" The Priest replied, "Has God a wife?" This question, bordering on profanity, was doubtless designed as a poser; but it failed to be so, for the native promptly replied, "Does God eat?" "If you are gods, or claim to be as God, be consistent throughout. If it be because God has no wife, that you have not one, do not eat, because God does not eat; do not drink, because God does not drink; do not live in a house, because God does not live in a house; do not wear clothes, because God does not wear them: be as God throughout!" This was indeed answering a fool according to his folly.

The same Priest, in conversation with another native teacher, asserted that the Wesleyan Missionaries did not preach Christ Jesus, but only John Wesley. "That," said the teacher, "is a strange thing. I have for many years been associated with the Missionaries of whom you speak, but I have only heard of John Wesley incidentally. If our Missionaries taught a religion of John Wesley, they would be anxious to supply us with John Wesley's books; but as it is, they are only anxious to

put us in possession of the Bible: this is their first great anxiety." "Nor do they place his *image* before the people in any of their *lotu*-houses." An appropriate and telling reply to a Romish Priest who refused to give the Scriptures to the people, and who filled his chapel with images.

This evening I received from Joel Bulu the outline of one of his sermons, translated by my esteemed friend Mr. Binner, which was very creditable. He also favoured me with the following communication, which Mr. Polglase kindly translated. It appears to be intended for English Christians.

"I, Joel Bulu, write to you, my fathers in Britain. I send my love to you. I thank you on account of your great love to us Feejeeans. You collect much money, and give your children that they may be Missionaries to Feejee.

"I desire to declare the benefit of your love to us: by it we know the true God, and the true Saviour Jesus Christ, and the Holy Spirit. We did not know this before; we only *lotued* to birds, and to fishes, and to trees, and to men, and to departed spirits, and to devils, and to all bad things. This we now know, and *lotu* aright to the true God.

"We are now enlightened by your love. We were dark before: we did not know the meaning of anything. The people were bad, and knew not the things by which men were bad: they were sick, but did not know why. The souls departed, but we knew not whither. Some said they departed to the woods; others said to the reefs; but we now know the root of man's evil, the cause of his sickness, the Saviour of his soul, and the place to which he goes.

"In Feejee, repentance and faith are produced; many are justified and saved; and the people have become wise. Their hearts have become changed; their dispositions and conduct have become good. Now, mutual love springs up. It springs, it lives, it yields fruit. Its fruit is useful: for some are engaged in conducting schools, some in preaching; others are prepared to become catechists; and some for doing the work of Assistant Missionaries.

"Thanks for your love,—thanks for your intercessions for

Feejee. Your prayers have prevailed. The work of God springs up in my soul. My heart burns in the work, and I desire to give myself a living sacrifice to God. I continually listen to the Missionaries, that they may govern me. This is the state of my mind."

The Chairman of the Feejee District brought before me the case of Rotumah, a solitary island about 300 miles north of Feejee. It appears that about the year 1840, three Tonga native teachers were sent to this island by the Rev. John Waterhouse, in connection with the Tonga District. After this it received one or two visits from the brethren there. Although only 100 miles from Wallis's Island, one of the outstations of the Tonga group, it was considered by the Missionaries there to be easier of access from Feejee than from their own group, and was accordingly transferred without the consent of the Feejee District. Since that period it has been visited by six different Feejee Missionaries, at intervals of one or two years. The stay of the Missionary was necessarily very short, owing in part to other pressing claims, and the very limited time that could be given to the work by the Mission vessel. Rotumah had been, and still continues to be, a burden to the Feejee District. The Missionaries have done what they could, but not what the spiritual wants of Rotumah require. The native teachers have contended against Popery very successfully, but are unable to prepare books for the people. The language is altogether different from that of Tonga or Feejee; and two European Missionaries are earnestly desired to superintend the gracious work begun, and to prepare translations of the sacred Scriptures and other books in the hitherto unwritten language of the people. The population of the island is estimated at between 3,000 and 4,000,—800 of whom, including children, are under instruction, and waiting for more efficient help, so greatly needed. There are several chapels erected, and the stations of the teachers include the principal places on the island. I was glad to find that two excellent youths of Feejee were under training, and ready to be sent forth to assist the present teachers;

but still European Missionaries are required, for the reasons specified.

The Chairman also desired that "The Kings' Mill Group" should be favourably considered by the Missionary Society. It consists of sixteen islands situated on the equator, and is continually visited by whale ships for purposes highly destructive to the souls of the people, who are yet uncared for by any Christian Body, and are left a helpless prey to ungodly men, who have plunged many of them into the deepest wretchedness, and left them to perish. Will no man care for their souls?

12th.—Took my leave of the Mission families in Lakemba. I was more than pleased with Mr. and Mrs. Lyth, and felt grateful for such suitable agents in the very important and critical work of the Feejee Mission. Mr. Lyth kindly engaged to accompany me to Vewa, on account of the peculiar and perilous circumstances of the Mission families in that part of the District. We left Lakemba at noon; and, in consequence of the disturbed parts of the country to which we were bound, two large double canoes, filled with men, to afford protection, were prepared to accompany us. This entirely originated with the men themselves, and was intended mainly as an expression of respect and love to our royal passenger. I had some heavy boxes to put on board, but found no difficulty in obtaining the necessary assistance. Indeed, the natives, though seeking no remuneration whatever, vied with each other who should perform this service for me.

Being favoured with the company of Mr. Lyth, I obtained from him a great deal of information, especially on the following subjects, in relation to Feejee.

Political Constitution of the country.—It appears to be patriarchal; for in several respects it resembles that form of government. Every town and village is divided into families, or *matang-gali*, varying from two to ten in number, each with its Chief or head, and other functionaries, so as to make the family constitution complete in itself. Each Chief rules in his own family; but, at the same time, both himself and his people are subject to the head Chief of the town. The next

rise above this is a tribe, which may consist of one or several towns. The head Chief and his *matang-gali* rule over the rest, and he is the *turanga-levu*, or great Chief. Several tribes are united to constitute a kingdom; these have no general political bond between each other, except that they serve the same master, and groan under the same tyrant. But frequently the larger tribes have smaller ones paying tribute unto them, as they do to their superiors; indeed this is very generally the case. The town where the head Chief of all resides, is called the *Koro-turanga*, or chief town. It is divided as the rest into families, of which his is the first, consisting of the several branches of his own family and their dependents. Thus, the ruling *matang-gali* not only bears sway in the town of which it is a branch, but also extends its influence among all the subjects of the King, and he himself is honoured with a title to distinguish him as the *turanga-levu* of the *matanitu*, or kingdom: the various tribes, towns, and islands under him are his *ng-gali*, or subjects. The power which this royal personage exercises over his subjects is often curtailed by powerful rivals, either in his own family, or the family next in rank. Of these kingdoms there are in the group several larger, and an indefinite number of smaller and inconsiderable ones. The names of the principal larger kingdoms are those of Bau, Rewa, Thakaundrovi, or Somosomo, Lakemba, and Mathuata. None of these can really be said to be independent, but Bau and Rewa, which places are, and have long been, contending for superiority. The strongest always rules, and lays all others within its reach under tribute. As the principle which universally obtains is for the strongest to domineer over the rest, wars are incessant, and the less powerful tribes and towns are not unfrequently changing masters; hence the political life of Feejee exhibits the most fluctuating fortunes.

Recognised distinctions in Society.—The distinctions are chiefly those of rank and power. The weak bows before the strong, and the inferior pays homage to his superior. But there is no distinction of caste to entrench the people in impregnable

circles of their own. The rich and the poor often meet together without the forbidding distance that prevails among more civilized society. A Chief, whether of a kingdom, tribe, town, or family, is called a *turanga*, or Chief; those under him are his *kaise*, or inferiors, though, I am told, the word has in it generally a dash of contempt. The respect usually paid to age in Feejee is often very marked, and is a pleasing feature in the Feejeean character.

State of Feejee previously to the introduction of the Gospel.—“It was,” says Mr. Lyth, “exactly that described by St. Paul in the first chapter of his Epistle to the Romans, with very little abatement or modification, and with this additional evil,—the people were, as most of them still are, cannibals!”

There has, however, been improvement since Missionaries resided in the country. A general impression has been made that idolatry, war, polygamy, strangling, cannibalism, infanticide, murder, and theft, with other crimes, are condemned by Christianity, and *justly* so; and that they must all fall before it, sooner or later: that Christianity, or the *lotu*, as they term it, is, indeed, a new power come amongst them, whose object is to subdue all things to itself. They have also received the idea, that this new religion brings with it peace and good-will, gentleness, and speaking the truth; and, if not a fear of offending God, yet a dread of his displeasure, exerts some influence upon them, for they have heard that the Christian's God is Jehovah, and that he is King over all the earth.

Wherever Missionaries have resided, or do at present reside, I am told, there are times when this impression is so strong upon the minds of the people as to occasion a degree of uneasiness when they do wrong, and to lead them to hesitate to do so in the presence of one who is called a Christian. And, “where Christianity has taken root,” says Mr. Lyth, “there a new state of things arises, and the old things, previously mentioned, pass away,—not always with the same rapidity; but, if slowly, not less surely. Wars begin to cease; cannibalism is abashed out of existence, and never named but with disgust; the man becomes the husband of one wife; an improvement

commences in their political and social condition; they become clothed, and in their right mind, sitting at the feet of Jesus. They now apply themselves diligently to their new vocation, such as learning to read, observing the Sabbath, and attending the means of grace. The word preached has been manifestly accompanied with Divine power to the hearts of many, producing the genuine fruits of repentance, faith, and spiritual renovation. These happy results have been effected generally by the gentle opening of the understanding and the heart, to attend to the things spoken, unaccompanied with much outward excitement. But in some instances we have been favoured with 'showers of blessing;' and, in some places, with a general outpouring of the Holy Spirit. These visitations, whether more gentle or more powerful, have been followed with marked effects of a salutary kind upon the minds of the unconverted around. Very soon after clear cases of conversion, especially among the young people, it has appeared evident that, together with Divine grace, spiritual gifts have also been given, to qualify them for posts of usefulness in the church. Wherever the word has been preached faithfully to a willing people, these blessed results have followed, whether the instrument was a Missionary or a native teacher."

Number and character of Native Agents.—I ascertained from Mr. Lyth, that the present number is about 50, not including local-preachers, of whom there is a goodly number. Of these native teachers, 34 belong to the Lakemba Circuit; 10 to the Vewa Circuit; 1 to the Bau Circuit; and 2 to the Nandy Circuit. Fifteen or more of the entire number are Tongese, and the rest are Feejeeans. In general they are truly good and useful men; but differing greatly according to the kind of training with which they have been favoured, and the degree of attention and help they continue to receive. Without strict Missionary oversight they are generally very inefficient, but with it most valuable auxiliaries. The Tongese decidedly take the lead of the Feejeean teachers in point of ability, though not without some honourable exceptions. They are employed in preaching, conducting schools, leading classes, visiting from

town to town, according to the circumstances of the place in which they labour. In places more advanced, as in the Lakemba Circuit, they attend to the quarterly visitation of the classes, hold Leaders'-meetings, look after all the subordinate agents in the locality, and attend to the spiritual wants of the people, to whom they minister both in sickness and in health. In addition to this labour, they have to plant, and provide, in part, for their own sustenance, and that of their families. In all but the Lakemba Circuit they are remunerated by a small quarterly allowance from the Mission, mostly in the form of clothing; and in that Circuit the principle has been adopted of the church members contributing quarterly to the support of their teacher, in the form of native clothing and food, according to a fixed allowance determined at the yearly meeting of the Teachers and Missionary.

Besides these native teachers, or catechists, we have three native Assistant Missionaries, with an encouraging prospect of greatly increasing their number. Their duties are, in most respects, the same as those of the Missionary. Being chosen from the list of catechists, they are well-trying men; such as by their manifest piety, ability, and zeal, have proved themselves the most qualified for the high and important trust. These agents exercise their ministry in a branch of a Circuit, and promise to be a very efficient class of labourers, under the general superintendence of the Missionary. In addition to the usual allowance, which they have from the church members in common with the catechists, they receive a further allowance of from £3 to £5 per annum, in suitable articles from the Mission store.

Progress of Education.—The Heathen part of the population are altogether in darkness; they neither read nor write, nor have any written literature. But the larger portion of the Christians can read, and perhaps one in twenty can write a little. They are very anxious to be instructed in both branches; and the number of those who can do both with creditable ability is rapidly increasing. The printed literature possessed by the Christian part of the population consists of the New

Testament, Catechisms, Hymn-Books, two courses of Christian Theology in the form of Sermons, sundry pastoral instructions to teachers and church members, a brief Memoir of the Rev. John Hunt, the Rules of the Society, and some other minor publications. For the aid of English students of the Feejeean language, there has been published an excellent and comprehensive Dictionary and Grammar. The Old Testament Scriptures have been translated, and will be printed as soon as practicable.*

Hindrances to the Gospel in Feejee.—Mr. Lyth mentions the following:—"Among the *Heathen themselves*: the constant feuds and jealousies of rival powers in different kingdoms, and among different tribes in the same kingdom; the overgrown and terror-inspiring tyranny of the ruling powers; wars, almost universal, generally long-continued, and new ones continually springing up. Where Christianity has been received by a subordinate tribe in a state, the frequent intimidations employed by their superior Chiefs against the new converts, sometimes amounting to absolute prohibitions and most violent threats, and, in some cases, the employment of the most artful means to turn them from the truth; these, besides the grand hindrance, the love of sin, and of the vain conversation received by tradition from the fathers, may be named as some of the principal hindrances to the Gospel found among the heathen themselves.

"Among the *agencies employed* may be adduced the want of a better instructed and better disciplined native agency, and then *not sufficiently* remembering the necessary connection existing between prosperity in the church and the conversion of the heathen, so as to make the combined light and influence of the former to bear upon the work of aggressive Christianity.

"In the *Church*: the fact, arising out of the peculiar circumstances of a new Mission, of there being so many church members, to say nothing of mere nominal Christians, who are yet unsaved themselves, and who are resting in the outward

* The British and Foreign Bible Society, in addition to its former liberality, has engaged to print five thousand copies of the Old Testament, and ten thousand of the New Testament, for the use of the Feejeeans. This munificent gift will be most gratefully received, and, we doubt not, rendered a great blessing.

observances of religion, whilst destitute of that light which shines, and that love which burns. More hindrances might be named, but all may be summed up in this—the want of a large *increase* of the spirit of earnest, united, believing prayer, accompanied by more directly spiritual efforts for the removal of difficulties, and the dissemination of truth, under a still *deeper* conviction than hitherto felt, that it is ‘not by might, nor by power, but by my Spirit, saith the Lord.’”

The recent War on the Island of Matuku.—It appears that for some time there was a degree of mystery connected with the origin of the war between the Christian and Heathen parties of Matuku. Persecution was said to be the occasion of it, and was pleaded as a reason which, in the first place, induced the Christian Chief of Moala and the Tongese of Lakemba to proceed to that island for the purpose, as was pretended, of inquiry. From the first there were very suspicious movements on the part of those calling themselves Christians; but actual collision was avoided until two of the Christian party were murdered by the Heathen. This was the signal for actual hostilities. The Christian Chiefs of Lakemba were called to aid in the war,—to assist against persecution. “We narrowly watched their proceedings,” says Mr. Lyth, “but for some time could not come at the truth. After a lapse of a few weeks, we received information that threw much light on the affair, and completely removed the onus of provoking hostilities from the Heathen to the Christians. Two leading Chiefs, church members, were charged, the one with originating, the other with aiding in, the war. Others, non-church members, were equally implicated, with whom, in the exercise of discipline, we had nothing of course to do. As soon as we came to the full knowledge of these facts, we expelled from church fellowship the two Chiefs referred to, and wrote to them at the seat of war to that effect. After about three months the war ended in the submission of the Heathen, and their being made to *lotu* as their *peace-offering*. Their lives were spared, but their town was plundered, and some were made prisoners, and brought to Lakemba. The loss

during the war was greater on the Christian than on the Heathen side, which was viewed as a mark of the Divine disapprobation. The day came for the return home of the Lakemba party, including some of the people of many different islands that had been summoned to the war. Seeing the path of duty quite plain, we passed an act of expulsion against all the church members, including local-preachers and leaders, who had voluntarily connected themselves with the war; and against all those who, having gone by order of their Chiefs, had been guilty of plundering, Sabbath-breaking, &c. We waited on the King to state what we had done, and on what principle we had acted, and he was satisfied with our proceedings. The immediate effect of this discipline was trying to ourselves: there was much displeasure on the part of the principal Chiefs, with which the people of course sympathized. But, by God's grace, we stood firm, and soon weathered the storm, without losing one to Popery, or having the pain of seeing the expelled fall back to Heathenism. At the same time a lesson was taught that will not soon be forgotten, viz, that church-membership and aggressive war are incompatible, and that neither rank, nor number, nor power, shall bribe us (by Divine grace) to lower the standard of New Testament principles, and the purity of the Gospel."

Considerations which sustain and encourage Feejeean Missionaries.—In conversing with my valued friend Mr. Lyth, he expressed the following views on this subject:—"A clear conviction that the work in which they are engaged is *God's work*, and that He has called them to it; a firm trust in His promised presence and co-operation, and His all-sufficient aid at all times, and under all circumstances; a determined adherence to the word of God as their rule and guide; the exercise of that faith that looks directly to the promise, realizes its fulfilment, and that goes forward in patient, persevering effort; and, above all, the experience of the efficacy of prayer, as a means of grace, and an instrument of procuring blessings for others. So far as we have attended to these principles, so far have we *found* the sensible presence

of our great Lord with us, and He has sustained and encouraged us in our work, and crowned our efforts with His blessing. To His name be all the glory!"

13th.—*Sunday.* To-day Mr. Lyth preached on deck. The weather was fine, and we had pleasure in worshipping Him whom winds and seas obey. We were passing at the time the island said to be the worst in the group for cannibalism. This originated a train of thought deeply affecting, and many a heart prayed, "Have respect to thy covenant, O Lord; for the dark places of the earth are full of the habitations of cruelty." Mr. Lyth preached from James v. 20: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The sermon was constructed according to the soul-saving principle, whose single aim is the glory of God; in the salvation of men, and it was in perfect keeping with the general character and proceedings of one who, for the rescue of perishing sinners, had so often hazarded his life in the cause of Christ.

14th.—This morning we found ourselves amidst islands of exquisite beauty. Some lofty, the tops of whose mountains were enveloped in fleecy clouds; and others, rising just above the waters of the blue sea, appeared like so many gardens of luxuriant foliage springing from the deep. About 12 o'clock, after passing between numerous reefs, and wending our way through a narrow, serpentine, and intricate channel, we came to anchor in the harbour of Vewa. The Rev. Joseph Waterhouse, who had just arrived from the seat of war at Ovalau, came on board, and was soon followed by the Rev. J. Calvert. They hailed my arrival with manifest pleasure, and the more so, on account of the perplexities into which they had been thrown by the war. On going on shore, the first person who shook hands with me was the "King of the Fishermen," who had only a few weeks before slain seventeen persons to supply food for some distinguished visitors. Had I known this when the dreadful cannibal held out his hand, my salutation would certainly have been less hearty.

CHAPTER XIV.

VEWA—Meeting of Missionaries—Visit to Bau—Thakombau—King of Somosomo—School examination—Meditated revenge—Change in Christian Feejeeans—Civilization—Native's estimate of Missionaries—Sacrifice of human life—Effects of European and American visitors—Mental character—Romanism—Means of support—Treatment of women—Resources for trade—Prospect of Christianizing the people—General aspect and character of the country—Climate—Commerce—Cannibalism—Character of the Heathen—Means of civilization—Superstition—Tradition—Courtship—Women in power—Contrast between Christians and the Heathen—Clothing.

VEWA is a small island of three miles in circumference, but, as a Mission-station, is thought very valuable, since it affords access not only to the capital of Feejee, but to many other places, and is a centre of influence. The Mission premises stand upon one of its hills, commanding an extensive view of the picturesque harbour, and are exposed to the sea-breeze, which must greatly contribute to their healthiness.

15th.—Met the Missionaries, whose spirit I greatly admired, and who fully sympathized with the objects of my visit. The health of the Rev. D. Hazlewood having failed, it was resolved that he should go in the "John Wesley" to Australia, in hope that the change might be the means of saving his valuable life. Mr. Hazlewood had laboured with much diligence and success, especially in the literary department of the Mission. He had prepared and published, for the use of the English student in acquiring the Feejeean language, an excellent Grammar and Dictionary, and had translated the largest portion of the Old Testament into the vernacular tongue. The untiring zeal with which he applied himself to these wasting labours had resulted in great prostration of strength, and a pulmonary affection.

During the day I had several visitors, who wished to shake hands with me,—a ceremony certainly not very agreeable in Feejee; and, in consequence of a certain disease resembling

leprosy, with which some of the natives are afflicted, not always safe.

Amongst the visitors was Ratu Tevita Raicebe, the Chief who had accompanied Mr. Watsford to Sydney. He was attired in the European costume, and astounded the people by statements of what he had seen in the country of white men. It is required that every local-preacher in Feejee shall wear a shirt, and in other respects be decently clothed; and this Chief, on his arrival in Sydney, seeing multitudes well attired, was almost frantic with delight. Judging of things in Australia by the Feejeean standard, he concluded that every man he met wearing a shirt was a local-preacher!

16th.—In company with Messrs. Calvert and Turner, I visited Bau, an island two miles in circumference, and about two miles from Vewa. Here is the capital of Feejee, the residence of Thakombau, the highest Chief, who exerts influence more or less over the whole country. The landing-place not being good, a person of very forbidding aspect stretched out his hand to afford me assistance in getting out of the boat,—a service which he rendered with considerable politeness. For this act of civility I took off my hat, and thanked him when to my consternation Mr. Calvert said, "That man is the greatest cannibal in the place!" We landed within a few paces of the oven in which several human bodies had recently been baked; in another part of the town we saw five more ovens, exclusively used for cooking human flesh, and in which, but a few weeks before, several bodies had been baked, to supply food for the King of Somosomo and his attendants. In passing through this city of darkness and blood, Mr. Calvert pointed out the place where, in opposition to the most earnest entreaties of the Missionaries, the wives of the late King had been strangled. My attention was also directed to a stone near one of the temples, against which the heads of several victims had been dashed, preparatory to their being cooked and eaten; the stone, still retaining the marks of blood, bore testimony to the insecurity of human life in the Feejeean capital, and to the savage brutality of its inhabitants. The

town, with a population of not more than 1,500, I found furnished with upwards of twenty temples. We entered one of them, and saw the priest and several persons apparently enjoying themselves. Some were smoking, and others eating fish, near to the sacred cloth behind which the god of the temple is said to descend when he comes to inspire the priests, and make known his mind to the people. Several beautifully carved clubs were hung up near the spot, I suppose for the use of the god in any case of emergency! Leaving this temple, we went to another; and on asking why a neat new fence had been put around it, a woman replied that it was to influence the god to change the wind; that he had accepted the offering, changed the wind accordingly, and the absent canoes had returned. In passing to another part of the town, we saw an oven prepared for baking a large hog. The entrails of the slaughtered animal, merely frizzled upon hot stones, were eaten with the utmost gusto, and the tongue, similarly prepared, was greedily devoured by one of the Chiefs. That individual shook hands with me, and, as I found it convenient, for the reason already stated, to keep on my gloves, he held up my hand to the gaze of the multitude, that they might see how curious it was; but on my taking off the glove, and again presenting my hand to the Chief, not a little merriment was created.

We next proceeded to pay our respects to Thakombau, and found him and his principal wife waiting to receive the King of the Friendly Isles. They were both seated on the matted floor, with their hair elaborately dressed, but without any covering save the very scanty supply of native cloth around the loins, which the custom of Feejee prescribes. The Chief received us courteously, and his wife prepared us some tea,—the kettle being boiled in the centre of the room. A chair was brought for me, which, on inquiry, I ascertained had been made by my friend Mr. Handisyde, of London, and presented to the late Rev. John Waterhouse. This circumstance awakened many recollections. I spoke to the great Chief on the subject of religion; telling him that his name was known in England,

and that it would be gratifying to the good people of that country were he to embrace Christianity: that the religion of Christ was true; that it elevated Chiefs and Kings as well as the common people, when they cordially received it; and that it was necessary to salvation. I also informed him that it afforded me pleasure to hear that he had consented for one of our Missionaries to reside at Bau, and hoped he would aid and protect him. He appeared to receive my statements with pleasure, but whether that was merely Feejeean etiquette, or the result of a better feeling and higher principle, time will declare.*

King George soon made his appearance, and, having taken his seat near Thakombau, a large bunch of kava-root was laid at his feet. The palace, if it may be so designated, was now well filled with Chiefs and other persons of distinction. The kava-ring being formed, preparations for

* "Intelligence recently received announces that Thakombau has *lotued*. The event took place April 30, 1854, when he, with many others, publicly renounced heathenism and bowed before the Most High. In a letter addressed by Mr. Calvert to the author, he says, "The death-drum was beaten to announce the time of service. The chief men, and several ladies of rank, with about 300 assembled, well dressed, orderly, serious, and attentive. Our hearts were gladdened. My emotion was so great that I could with difficulty get through the service. How many evils not easily prevented are done away at a stroke! What a foundation of great, extensive, and everlasting good to Feejee! Feejee's brightest, best day, and never to be forgotten. After the service crowds came for alphabets, and many groups at once assembled to learn to read.

"Early on the following day I called on the Chief. He and his principal wife desired me to conduct family worship. His carpenters, visitors, servants, and several Baw people crowded one end of his spacious house; and after the worship he ordered his people to go to plant, and sail, saying that for one day they must refrain, and be diligent on the other days of the week. The Chief appeared to be released of a load. He spoke and acted as one fully conscious that he had taken an important step in the right way. He has been diligent in temporal matters. He is a man of mind and firmness. I trust he will be blessed abundantly, and fully guided by the Lord, and that his kingdom may be established upon the best and surest foundation.

"On the 7th, about 600 persons attended divine service at Baw. Thakombau continuing very decided, had got a large bell for family prayer, that all living in the outhouses might be called to worship."

making the kava, such as those I had witnessed in Vava, were commenced, and soon the popular beverage was ready for use. I told King George I was very anxious for him to talk closely to the great Chief on the all-important subject of giving up heathenism, and seeking to be saved through Christ. He assured me that was his mind, and the opportunity should not be lost. We remained until the first bowl of kava had been drunk, and then retired, lest our presence should be a restraint upon the conversation of the two great Chieftains.

The house of Thakombau was well stored with bales of native cloth, whales' teeth, and a variety of European articles, which the Chief had received as presents. On returning from court, we passed a muddy pool of fresh water, in which pigs and women were wallowing in perfect harmony; and the latter appeared as much at ease and as utterly devoid of shame as the former. We examined the ground offered for Mission premises. It is situated on the summit of the hill, from which there is an extensive view, embracing a large number of islands. In descending from the hill we visited the House of Strangers, a large building, numerously occupied. Here we met with the King of Somosomo, under the operation of his hairdresser. When I remembered that he had buried his own father alive, and had determined to bake in the oven the first person who should *lotu* in his jurisdiction, it was impossible to look upon him with pleasurable feelings. On my being introduced to this cannibal, he took hold of my hand, and, with peculiar emphasis, used the only two English words he knew, namely, "Large knife!" This exclamation, coupled with his well-known propensities, might have startled me, had I not inferred from his countenance that it was a begging petition. I told him that I was not a trader come to give him a large knife, but a Minister of the Gospel, come to offer him salvation in the name of Christ. He replied, that was very well, but he preferred a *large knife*. I then reasoned with him, and, as I thought, conclusively; but, alas for my anticipations! his only reply to my argument was, "*Large knife!*"

Having disentangled myself from the grip of this savage, this son of Belial, I left him without reluctance.

On returning to the boat, I was introduced to a Chief, one of whose wives is a Tonga woman. Some years ago she was a devoted Christian, spoken highly of by our Missionaries at Vavau; but, having come to Feejee, she yielded to temptation, and is now a miserable Heathen. The Chief and his household seemed glad to see me; but when Mr. Calvert stated I had been to the Friendly Islands, the countenance of the female altered. She appeared low and dejected, possibly as the result of former scenes of enjoyment being thus brought to her mind.

We now left Bau, probably the deepest hell on earth, and steered for Vewa; but, in consequence of the ebbing tide, we had to run into a bay, and walk across that undulating and truly romantic island, where nature revels in beauty.

In the afternoon the schools were examined. They assembled in the chapel, a very rustic edifice, capable of accommodating about 500 persons; and it was very well filled with children and adults. The boys repeated the 5th chapter of the first of Thessalonians, and the girls the 21st chapter of Revelation. I questioned them on what they had repeated, and their replies were generally correct. Amongst them was an interesting girl, about thirteen years of age, the daughter of the late Varani, recently and most treacherously murdered. Being a very religious and intelligent girl, she had, a few days previously, prayed in the children's prayer-meeting that the Lord would forgive the murderers of her father. On hearing this, I could not but feel a deep interest in her welfare; and, having called her to me, gave her such advice as I deemed suitable. The men repeated a short sermon of the late Mr. Hunt. That indefatigable Missionary prepared and published before his death a small volume of sermons in the Feejeean language, comprising a concise, but clear and comprehensive, view of the evidences, doctrines, and duties of Christianity. The volume has been extensively useful; and, as the men were repeating one of the sermons, I thought of his tomb, which

was close by, and of the saying of St. Paul in relation to another saint, "He being dead, yet speaketh." I looked at his tomb while listening to his sermon!—a deeply solemn and instructive position to occupy! His sun went down whilst it was yet day; but,

"That life is long which answers life's great end."

The women repeated the 6th chapter of Daniel, and on my questioning them thereon, gave intelligent and satisfactory answers. The children were next examined in Scripture History, and gave the principal facts in the life of Joseph, and also the chief events connected with the death of Christ. In Natural History and Geography their progress was encouraging. Their writing, too, was very respectable. Amongst the women was the widow of a local-preacher who had accompanied Varani to Ovalau, and been murdered, cooked, and eaten. She was of sorrowful spirit; and when I spoke to her in the overflowings of deep sympathy, she wept, but said her consolation was, that her late husband, being a very good man, was now in a better place than Feejee.

I examined the whole congregation as to their knowledge of Christianity, and was happy to find that the Christians understood its saving truths. I addressed them, through the medium of Mr. Calvert, on such points as I deemed suitable, and felt highly gratified with much I saw and heard.

A few of the Heathen were present, and the contrast between them and the *lotu* people was most marked. It appeared in their countenances, clothing, and behaviour. The countenances of the Heathen were painted, and rendered truly terrific; those of the Christians were clean, and radiant with delight. The Heathen were all but in a state of nudity; the Christians were decently attired, and most of them had some articles of European costume. Amongst the former appeared the spirit of levity and restlessness; amongst the latter, the spirit of devotion and quietness. It was darkness and light meeting each other, without any intervening twilight.

The people in their heathen state are opposed to education;

thinking it belongs to the *lotu*; and some of them are both puzzled and amused with writing. Not long ago a Bau Chief had been to a neighbouring island, where he seized a pig belonging to Mr. Waterhouse, and carried it to Bau. Our teacher expostulated with him, but in vain. He then requested the Chief to take a letter to the Missionary, to which he readily consented. Mr. Watsford having safely received it, went to Bau to make inquiry. He read from the letter the depredation the Chief had committed. The people were astonished, and flocked around him to see the speaking paper. The Chief was confounded—sent back the pig, saying, “Those letters are fearful things. I brought it myself, and it has told all about me. It is like the outrigger of a canoe, which gets in as soon as the canoe itself. I will never carry another such thing.”

As soon as the people embrace Christianity, they seek for instruction that they may read the word of God. As in the Friendly Isles, so in Feejee, the Scriptures are highly valued. “I remember,” says Mr. Watsford, “once having walked about thirty miles with a faithful good lad, who lived with me. The poor boy being very tired, I determined to make him a present of a nice New Testament which I had lately received. I took it with me into his house, where I found him on the mat, wearied and desiring to sleep, and I said, ‘Sampson, here is a New Testament for you.’ Never shall I forget his pleasant and earnest face as he sprang to his feet, seized the precious treasure, pressed it to his heart, and literally danced for joy.” Christians carry the New Testament about with them; and when at sea and their canoe has been upset, their first concern has been to save the valued book; and they have been seen swimming to shore, battling the wave with one hand, and by the other grasping the New Testament, and endeavouring to keep it above the flood. On other occasions, they have been known to fasten the book upon the crown of the head, and, in the first outburst of gratitude on reaching the shore, they have forgotten their own preservation in thanks to God that their New Testament was safe.

Soon after my return to the Mission-House, I had several presents of fans, mats, spears, clubs, &c., brought me, as an expression of love, which I of course accepted, and acknowledged in the most suitable terms I was able to employ. Varani's daughter, already mentioned, brought a mat of her own making, which I shall greatly value.

17th.—Early this morning I was waited upon by Ezekiel, the brother and successor of the lamented Varani, but of higher rank. He said that he had made preparations to revenge the death of his brother, but having heard my address yesterday on the forgiving spirit of Christianity he had been led to pause, and resolve to consult me on the subject. After some preliminary conversation, I stated that I felt the death of Varani very deeply, and when it became known in England the Christians there would feel in like manner; that, considering the atrocity of the offence, and the custom of the country, I did not wonder at his feeling; but as it was greater to forgive than to be revenged, and was what God required, I hoped he would not carry his purpose into effect. I also stated that King George of the Friendly Islands, some of whose friends had been recently killed, refused every application made to him for revenge, saying, "That is not man's work: 'Vengeance is mine, I will repay, saith the Lord;'" and if he followed so good an example, he would never have cause to regret. He replied, that he felt thankful for my advice; it was good, and he would act upon it: that on my return to England I might listen, but that I should never hear that he had done the thing against which I had dissuaded him; yet, nevertheless, he hoped that when a Queen's ship arrived, the conduct of the white men thought to be implicated in the deed of blood would be inquired into. I replied, that a Queen's ship was on her passage, and might be shortly expected; that the commander, who was a gentleman of honourable character, and distinguished ability, would no doubt investigate the unpleasant affair. Having expressed his satisfaction, I said his spirit had done my heart good, that I greatly loved him on account of it, would pray for him, and I hoped by the blessing of God he

would endeavour to save his soul, become a member of the church, and render the same protection and assistance to the **Missionaries** which had been rendered by Varani. He appeared not more than twenty-five years of age, possessing a good intellect, and of most gentlemanly manners.

King George dined with us. He had been to see the King of Somosomo, already alluded to, and, when urged to *lotu*, that cruel and deeply-degraded cannibal said that the *lotu* was very good for bad men, but it was unnecessary for him, as he possessed a good disposition and a heart quite right!" "The natural man receiveth not the things of the Spirit of God;" "neither can he know them, because they are spiritually discerned."*

Having asked the Rev. Thomas Williams the following questions, I received the annexed replies.

"1. To what extent have any of the Feejeeans been changed by Christianity?"

"Very many persons who in heart love the dark practices of their country, cease to pursue them, and follow, though at a distance, the goodly number who have become lowly, upright, kind, chaste, honest, mild, liberal, truthful, and tender-hearted. Not a few have passed from death unto life, and can say, as an afflicted Feejeean whom I well knew once wrote, 'I praise God that the atonement made by Jesus avails for me, and that which once caused enmity betwixt God and me is removed from my mind. I know that Jesus loves me, and I love him. The Holy Ghost confirms to me that I am become a child of God. I rejoice that I have laid hold of my Saviour Jesus Christ, and I know that God has, for the sake of Jesus, forgiven all my sins.'"

* A few months after this interview, the cannibal Chief was murdered in bed by his own son and nephew; and the strangling of his wives immediately followed. He and Thakombau formed the most powerful obstacles to the spread of Christianity in Feejee. Their influence for evil was great, and was so exerted as to be exceedingly trying to the faith, patience, and courage of our noble Missionaries; but the one having been removed by death, and the other reclaimed by the Gospel, the work of evangelizing the country will now no doubt rapidly advance.

"2. In what respect, and to what extent, has civilization been introduced into Feejee?"

"This is a very natural question for an Englishman to ask, but one of the last to which an Englishman is fit to reply. A wealthy Eastern would in all probability say they were well advanced, whilst those who cannot disconnect civilization from gold lace and black beavers, railroads and electric telegraphs, might say they have not taken a step in that direction. True civilization is not the work of a day; and although visitors to the group do not see the goodly superstructure they wish for, it does not follow that a solid foundation is not being laid. Those who have visited Feejee have looked for it in the town or village rather than in the community, in the house rather than in the man. At present it must be sought for chiefly in the feelings and habits of the people. Civilization is being promoted surely, for Christianity is making them good and useful members of society, faithful husbands, and tender fathers, and is creating in them the desire for a prolonged and happy life here, and for a place in heaven hereafter, and teaching them how to obtain the fulfilment of these new desires. In doing this, Christianity is leading them by a sure path to civilization."

"3. In what light are the Missionaries regarded by the people?"

"A very few of the natives look upon them with suspicion. Their bosoms never felt a disinterested impulse, never were warmed with a wish for the welfare of an individual beyond their intimate acquaintance, and they are in consequence unwilling to believe that we are not seeking our own advantage whilst professing to seek theirs alone. Generally, however, they are now regarded by the natives, Heathen as well as Christian, in the light of friends, whose words are truth, whose acts are love."

"4. Does the religion or custom of the people require the sacrifice of human life?"

"Both religion and common custom require the sacrifice of human life. The building of temples and their dedication, the

building of canoes, launching them, and their first voyage, together with war and funeral observances, are occasions when the sacrifice of human life is required, and when much blood is shed."

"5. What effects have been produced upon the natives by the visits of Europeans and Americans?"

"With few exceptions, such only as are to be lamented. Generally such visitors are unfriendly to Missionary labours, and they countenance all that is base."

"6. May well-conducted foreigners safely settle among the people?"

"They may on the windward islands, but on those to the leeward such a step would involve a risk of both property and life."

"7. What is the mental character of the Feejeeans?"

"Very respectable, and capable of improvement to any extent."

"8. What has Romanism effected in Feejee?"

"Little indeed, beyond rendering itself an object of suspicion and contempt."

"9. By what means do the people support themselves?"

"By agriculture and fishing chiefly. They are more industrious than Polynesians generally are, employing themselves in building canoes and houses, making spears, clubs, pillows, bowls, turtle-nets, besides many little articles for ornament. The women beat cloth, (*tapa*), braid mats, baskets, their own dresses, (*leku*), and make several varieties of pottery and nets. Some of them are skilful hairdressers. Fish is dried as an article of exchange on the Thakaundrovi coast; and, on the Great Feejee, salt, and liquid sugar are prepared."

"10. How are the women treated in Feejee?"

"The women of Feejee are certainly degraded. In some cases they have been treated cruelly; but mostly they are treated pretty well, and often kindly."

"11. What are the resources of the country for trade?"

"At present they are limited; the natives having only sandal-wood, tortoise-shell, bêche-de-mer, cocoa-nut oil, and

yams, to exchange for foreign manufactures. Cotton is found on the islands, and would repay cultivation. The sugar-cane flourishes, coffee promises to do well; and it is the opinion of several naval gentlemen that rice, indigo, and spices generally, might be grown to advantage. Sponge may be had in considerable quantities."

"12. What is the prospect of Christianizing the people?"

"That is very hopeful. Besides a goodly number who have died, witnessing a good confession, there are at this time 2,807 church members, and 384 individuals on trial for church-membership. There are 3,916 scholars in our schools, and about 6,000 attending the ministry of the word. But for the injurious advice of foreigners who visit them for purposes of trade, I think the entire Feejeean population might have been reckoned amongst the professors of Christianity."

I also obtained from other Missionaries the following additional particulars respecting the country and people of Feejee.

General aspect and character of the Feejee Islands.—The appearance of the islands is generally very interesting. They are well wooded, have extensive rivers (especially the two large islands) navigable by canoes and boats, have very ample cattle-runs on the high lands, and excellent and extensive plains for the cultivation of yams, taro, &c. I should think rice, sugar-cane, and coffee might be cultivated to almost any extent, and land easily procured by respectable settlers; but they would require protection from the Home Government, unless they confined themselves to those districts which have embraced Christianity, in which case they would need no such protection. The scenery of the islands, especially the larger ones, is generally beautiful, and often sublime, particularly in the interior, so far as the country has been penetrated. Little, however, is known respecting the interior, nor would it be at all safe to go far without an armed party. Some of the small islands are very beautiful, furnishing every variety of hill and dale in miniature, and, on the whole, the group is considered one of the finest in the Pacific. The islands may be conveniently

divided into three parts, namely,—the central, windward, and leeward islands. The central division includes the two large islands called Navetelavu, (large Feejee,) and Vanualavu, (large land,) and several adjacent islands, such as Bau, Vewa, Ovalau, and many others. The islands commencing with Bateke and extending to Turtle Island constitute the windward division, and those called Yasawa, to the westward, form the leeward division. Kandavu is scarcely included in any of these divisions. Navetelavu is decidedly more populous than Vanualavu. It is supposed to be 300 miles in circumference, and is said to contain a population of at least 100,000. There are five or six independent districts on this island, scarcely at all connected with Bau, but they are not by any means so powerful as the Bau kingdom, nor are the people equal to the Bau men in intelligence and energy of character. Vanualavu is as large as Navetelavu, but not more than half so well populated, nor does it appear capable of supporting so large a population. The inhabitants are not supposed to be equal to those on the other islands.

Climate of Feejee.—The climate is generally considered good. The natives are not very healthy, but their habits may in a great measure account for that, and strangers, of course, find the change of climate, mode of living, &c., unfavourable to the enjoyment of health. Few acute diseases are found, and epidemics, with the exception of influenza, are rare. The natives are subject to diarrhœa, and the whites have been particularly so during the last few years. Several years ago the island was visited by a kind of Asiatic cholera, which took off great numbers of the inhabitants. The symptoms appear to have been very distressing, and the issue generally fatal in a few hours. The natives in describing it are much excited. They say that such was the prevalence of the disease, that it was difficult to find persons able to bury the dead, and such were the pains connected with it, that many complained bitterly that their friends would not strangle them. The islands are not subject to any malignant fevers, nor to any complaints particularly fearful. Storms are not so frequent as

in the Friendly Islands. They have had only one violent storm for several years. The best time for visiting the islands is from April to January, and the worst months are March and April. Generally there is stormy weather about the time of the equinoxes, and considerable rain during the summer months, with close sultry weather. The average of the thermometer during the months of January, February, and March, in the shade, is about 87°. On the whole, the climate is tolerably good, though of course relaxing to persons long accustomed to a temperate one.

Commerce of the Country.—The Feejeeans are decidedly a commercial people,—among themselves they are continually carrying on commercial transactions, and in a manner which shows that the custom of exchanging one kind of property for another is very ancient among them. One of their customs, interesting in this respect, is, that in most instances one particular district is noted for the manufacture of some particular goods, so that the Feejeeans have their Manchesters, their Sheffields, and their Staffordshires, &c. In the windward islands excellent cloth, kava-bowls, &c., are manufactured. At Nairai, and many other places, mats. At Vanualavu they make excellent fishing-nets. On several parts of Navetelavu there are extensive potteries,—extensive for Feejee. Here is one of the essentials in a commercial people,—each is able to supply the wants of his fellow, and each has peculiar wants to be supplied. With regard to foreign commerce, there has been as yet very little, but that is increasing. A few cargoes of bêche-de-mer are taken from the islands annually. A considerable quantity of tortoiseshell is now collected, and some cargoes of oil for exportation. A few small vessels trade in curiosities, provisions, &c.; and of late there has been occasionally a whaler seeking refreshment; but the character of the natives, the difficult navigation, and the general ignorance of masters of vessels, &c., respecting the islands, present a great barrier to commerce. Whales are said to be very plentiful in the group; but the ground is not good, there is so little sea-room, and, considering the extent of the group, good harbours are not very abundant.

Cannibalism still prevalent.—It prevails everywhere, except in the few places where Christianity has been embraced,—there it is entirely extinct. The Missionaries have never known an instance of a professing Christian eating human flesh. They believe the case never occurs. Whatever else Christianity may do for this degraded, yet interesting people, it wipes this stain from their character. “I believe,” says one of the Missionaries, “not less than 500 persons have been eaten within fifteen miles of my residence, during the last five years; but no Christian has tasted the horrid morsel. Indeed they never think of such a thing, as far as we can learn.” The Feejeeans are undoubtedly among the vilest cannibals. Many of them have assured our Missionaries that they greatly prefer human flesh to any other animal food; and those who have abandoned it cannot but speak in the same tone of its superior excellence as an article of food. It is common among them, when they see a fine man, to say, “What fine eating that man would be!” in the same way that we should speak of an ox. It is quite a mistake to suppose that they eat human flesh merely from revenge. Many of them have only one reason, namely, because they prefer it to other food; others eat it from pride; others, no doubt, in time of war, from revenge. It is positively affirmed by the natives themselves, that, in some parts of Navetelavu, the people eat raw human flesh, and even chew it in their mouths as sailors do tobacco. Sometimes a man is cooked whole, and brought to the Chief with a wig and a head-dress on, in a sitting posture, with a club, or something of the kind, in his hand, so that in the distance he can scarcely be distinguished from a living being. On some occasions they eat their own friends. If a fine young man is shot in war, his own party, if possible, will secure his body; and, after a mock funeral, will disinter it during the night, and feed upon it. This, however, I believe, is not common. The priests at Bau are not allowed to eat human flesh. Women sometimes do so; and take a pleasure in anointing the mouths of little children with a portion of it, to prevent a disease to which they are

subject. Some districts in the group do not eat human flesh, for the same reasons that some will not eat fowls, fish, &c.,—these things being the shrine of their god, in which he is supposed to reside when not in “Bulu,” the world of spirits. Sometimes a man is mutilated, and cooked by piecemeal, while still alive; and instances have been known of the unhappy person himself being obliged to eat of the food thus provided. Seru cruelly mutilated a man, roasted several pieces of his flesh on the coals, and, shocking to relate, ate them in the poor fellow’s presence; and the late King of Rawa cut off the arm of one of his servants, and compelled her to eat a part of it! “We know,” says one of the Missionaries, “that these are both facts;” they are not, however, common occurrences; but I could state worse, very much worse things than these, that have occurred in this land of darkness and blood; but I dare not write them, they are too horrible to be told.

Character of the Heathen people.—It might be judged that little could be said respecting the character of a people so degraded as the Feejeeans evidently are. What character can cannibals have, it might be asked, except that of the wild beasts? We may answer, that the lion and tiger have some qualities beside that of ferocity, which make them very interesting, though not very lovely. This is the case with the Feejeeana. They are deeply degraded, but are not without characteristics of an intellectual and even moral kind, which make them interesting to the philanthropist and philosopher. They are in general well behaved. Some of the Chiefs are, in their way, very polite, and the common people are very respectful. All forms of etiquette are strictly observed among them. They are even formal in swearing, and seldom act contrary to established customs, or the laws of good breeding, so far as they understand them. They are also hospitable. They will share what they have with their visitors, strangers, &c., and very often be sparing in their own diet to be able to provide more sumptuously for others. They have also an excellent idea of domestic comfort. In their houses you will see a good fireplace, well supplied with cooking utensils, drinking cups,

servers for food, &c., and the women at their posts cooking for the family. Their daily meal is served up with great cleanliness, and at the proper time, hot, and well dressed. The husband, however, eats all he wishes first, and the poor wife must be content, or at least appear so, with what is left. Their social character is decidedly better than their moral character. Some of them are the vilest of the vile, and the virtues of many of the most moral will not bear close examination. They will exclaim against murder, but then it is only murder in the abstract, or the murder of their own friends. The man who speaks against it will commit the act he condemns, if he can gain anything by it. The same may be said of stealing, lying, &c. Some crimes, such as adultery, are punished with much severity in a poor man; but a Chief can do as he likes in these matters. No law can punish him. But his offence is treasured up in the minds of his people, and if the opportunity should ever offer they will take vengeance in their own way. Such a thing as conscientious morality is scarcely to be found. If they are good, it is generally for the same reason that they are wicked, namely, from the natural selfishness of their own minds. If the desired end may be obtained by speaking the truth, they will do so; but, if not, they will lie: and so in everything else, virtue is a mere instrument of selfishness. They have seeming good qualities, but no one will depend on them who knows their real nature. They can lay aside honesty, kindness, &c., as easily as their dress, if necessary; and be one moment as gentle as a lamb, and the next as ferocious as a tiger. The extremes of their character are very striking. You would not think that the fine, generous man you are conversing with would go home and enjoy a piece of human flesh, or imbrue his hands with pleasure in the blood of defenceless women and children; and yet such is the fact.

Means of civilization.—"Can any measures," it has been asked, "be taken to civilize the natives, before they embrace Christianity?" I think not. "We have not been able to succeed in any degree in improving the condition of the

people," says one of our Missionaries, "excepting so far as we have been the means of their conversion. We cannot even persuade them to send their children to school, until they have abandoned Heathenism. They can see no use for education, except for religious purposes, and oppose this first step to civilization on the ground of its being unnecessary. The same remarks will apply to decent clothing. One of the great objections the Heathen in these parts have to Christianity is, that the persons professing it wear a decent dress, instead of the mere apology for one which *they* wear. The natives, however, soon acquire a taste for civilization, when they have abandoned Heathenism; but until then they dislike anything that is not Feejeean." They will conform to the customs of others on board a vessel, or in the house of a Missionary; but they would have a strong objection against adopting those customs as their own. I believe, from all I have heard and seen, that no impression of a really favourable kind can be made upon them by anything except Christianity; and this is, of course, a powerful motive to the Missionaries to do what they can to induce them to embrace the Gospel. It is not one among many ways of doing them good,—it is the only way to be relied on. Commerce may improve them; but then it depends on the way it is conducted. One ship will raise them a little from their degradation; another, by sanctioning many of their present evil habits, will sink them lower. "We have not seen," says another of our Missionaries, "the good effects of foreigners residing amongst the natives. However long they reside, they leave them much the same as they found them." The estimate of natives for foreigners in general is not very high; yet it is much higher than might be supposed from the samples of Europeans and Americans they have had before them. Many of them, in the opinion of the natives, are worse than themselves. Lately they have had a better opportunity of knowing what foreign nations are, and any one may see that they understand a runaway sailor is not to be taken as a fair specimen of European and American society.

Superstitions influencing the inhabitants of Feejee.—The

Feejeeans believe that some persons, by exercising certain rites have the faculty of discovering thieves, incendiaries, &c. Such is their fear of being discovered by these agents, that the offenders promptly acknowledge their crime as soon as the ceremony is commenced. Those who do not confess their guilt are frequently killed by the god, or supposed to be so. The sorcerers are *not* generally priests. Some men pretend to foretell future events by the action of a certain leaf on their bodies, which they place both on their right and left sides. If danger is near, the leaf *bites* them on the one side; if success awaits them, the leaf *stings* them on the other! It is believed that any person may be killed by the exercise of sorcery upon a small part of his dress, or his food, &c. Ratu Elijah was very much frightened of this: he was once dreadfully alarmed, and became very ill, in consequence of making the discovery that some individual was using incantations against him. They have other superstitions, which keep them in bondage.

Feejeean Traditions of Scriptural facts.—They have the tradition of the Deluge, which differs in point of detail in various parts of the group. At Horo the natives speak of a time when the island was completely covered by water, with the exception of the summit of one of the highest peaks, upon which one of the smallest of the Feejeean birds is said to have alighted to weep over the deluged land. Another account of the Flood is recorded by Captain Wilkes. There is likewise a tradition respecting the Tower of Babel, which appears to be rather local. Mankind resolved upon building a tower which should reach to the moon; but when the edifice had been carried up to a certain height the lower part rotted, and gave way, upon which the people dispersed.

Form of Courtship observed amongst the people.—Amongst the Heathen of Feejee courtship is scarcely known. When a man falls in love with a woman, he acquaints his family and friends with the fact; and they take a whale's tooth, in his name, to the parent or guardian of the attractive party. If the applicant is influential, he seldom fails to obtain his request. In due time the friends of the bridegroom make a feast, the

invited guests arrive, and the bride is taken to her husband. She has no choice, and generally submits to her fate with grace. Amongst the Christians, the consent of the woman is also sought, and not unfrequently by letter. I heard of one man sending a letter to the object of his choice, in which, amongst other delectable things, he said, "I love you, if you love me; but not else." "I choose you not for your beauty, for everybody knows you are ugly; but I choose you because of your worth."

Seasons when Feejee women are in authority.—In the month of December, the priests bathe *Rotumaibulu*, the Ceres of Feejee; after which the women are allowed by custom to beat and whip their haughty lords. At the time when young men conform to a certain national custom, power to domineer over them is conceded to the women, which they seldom fail to use with telling effect, and occasionally inflict upon them severe wounds. Also, on the death of a great Chief, the women are permitted to club the men, who, being prohibited from making any defence, are sometimes roughly handled. The occasion is seized by many to "pay off old scores," and to have satisfaction for wrongs which may have been inflicted. On such occasions, the hapless husband, who has rendered himself obnoxious to his wife, may be seen running for his life, with his helpmate at his heels, brandishing her club; he popping in at one door, out at another, and using every stratagem to get rid of his pursuer,—but in vain; and ever and anon receiving on his unprotected person the blow of a club wielded by an injured and exasperated wife. If he should, unfortunately, have many wives, and they should conspire on the occasion, then woe betide him! If he escape without a fractured skull, he ought to be extremely thankful.

Difference between the Christian and Heathen Feejeeans.—The Christian Feejeean endeavours to provide suitable clothing for himself and family. He sends his children to the school. He conducts family-worship twice every day. He plants his food, instead of stealing it. He nurses the sick of his household. He acquaints the Missionary or teacher of any deeds

of darkness, such as strangling, &c., which are on the eve of being performed. He endeavours to overcome the national thirst for revenge, and refuses to join in war expeditions.

The Heathen Feejeean makes his wife provide the apparel for the family; but the children are without any covering till they arrive at maturity. The child makes his parent obey him. The grog-bowl is frequently to be seen in the evening. Food is stolen habitually by the parents, who are ashamed of nothing but Feejeean rudeness. The sick are neglected, being either strangled or laid in an outhouse. The messenger of peace is generally misled, when inquiring of the Heathen as to any crime which is being committed. Revenge is sweeter to the Heathen man than honey. If he does not succeed in accomplishing his vindictive purpose, he bequeaths it to his children, and requires them to be revenged on the objects of his hatred. In time of war, he refuses to live with his family, but will carry provisions to them day by day, which are thrown down in anger before the door, and he again retires to his little temple, there to sit in sullen silence with other men, using ejaculatory prayer to his god, in which the deity is requested to guide the edge of the club. At the father's death, the children strangle his wife or wives—their own mothers!

Clothing of the people.—Children have no covering, and, as already stated, continue in their primitive state until they are well grown. That which is worn by adults is simply a very scanty girdle, and in some cases a head dress, both of native manufacture. No sooner, however, do they *lotu*, than they are anxious to be decently clothed. In their first attempts, as might be expected, they sometimes make mistakes in arranging their garments. "I have often seen a man," says one of the Missionaries, "in full dress; coat on first, next the vest, and last of all the shirt." Some kind lady in England sent a beautiful bonnet to the Queen of Rewa; and Her Majesty considered it necessary to wear it before the people, that they might see she was known and beloved in a distant and great country. Accordingly one morning she came from her palace with an English bonnet on her head, to the utter astonishment of the whole

town; and whether or not she intended "to set the fashion" is not said, but she appeared with the back of the bonnet where the front should have been. It is true she had seen the Missionaries' wives wearing bonnets according to the English mode, but what was that to her? She, as Queen, would wear hers as she liked; and the people admired her quite as much. But all are not so ignorant of the rules of the toilet. Some procure good clothes, and wear them as we do. A local-preacher had a full suit, with the exception of shoes; and, having obtained the latter from one of the Missionaries, he determined to appear the following day in full dress. The Missionary, during the night, was greatly disturbed by a white man, as he supposed, walking up and down the pavement under his bed-room window for many hours, making considerable noise with his creaking shoes; but on inquiry it was found that the local-preacher, delighted with the gift he had received, and wishing to instruct his feet in English manners, had been practising shoe-wearing during the night, that he might appear in public the following day with ease and gracefulness.

CHAPTER XV.

VISIT to the tomb of Mr. Hunt—The war at Ovalau—Death and character of Varani—Women strangled—Heroic conduct of Missionaries to save life—Contents of cannibal ovens obtained for interment—Customs apparently of Asiatic origin—Departure from Vewa—Review of the work of the Mission—Voyage to Sydney.

BEFORE leaving Feejee I paid another visit to the tomb of Mr. Hunt. This noble Missionary died at the early age of thirty-six years. His career, though short, was pre-eminently

glorious, and terminated in holy triumph. The closing scene is thus described by the Rev. J. Calvert:—"On the 26th of September, 1848, Mr. Hunt was easier, but very weak. I read the 17th of John, and prayed. During prayer he was much engaged in devotion, and towards the close he began to weep. After we arose from our knees his weeping continued, and increased, until at length he burst out crying aloud, 'Lord, bless Feejee! save Feejee! Thou knowest my soul has loved Feejee! My heart has travailed in pain for Feejee!' Mrs. Hunt and I were gratified with the outbursting of what always filled his heart; but, knowing his great weakness would not admit of such exertion, we tried to restrain him. I said, 'The Lord knows you love Feejee: we know it. The Feejeean Christians know it: and the Heathen of Feejee know it. You laboured hard for Feejee when you were strong: now you are weak, and *must* be silent. God will save Feejee: he is saving Feejee.' For a short time he wept in a subdued tone, but again unable to suppress his powerful feelings, he wept aloud; and grasping me firmly with one hand, and lifting up the other, he cried with great vehemence, 'O let me pray once more for Feejee! Lord, for Christ's sake, bless Feejee! save Feejee! save thy servants! save thy people! save the Heathen in Feejee!' His full heart was overpowered, and he would gladly have agonized beyond his strength, as he had long laboured, in behalf of Feejee; but we affectionately insisted upon his being quiet. On the 26th, he said for two days he could only think of Paul's language, 'I am in a strait betwixt two.' 'For me to live is Christ.' 'If needful for my family and the Church,' he observed, 'I shall be raised up again. I have no choice. I am resigned to the will of God. I am more,—I love the will of God.' I said, 'He rules. If we ruled, we should keep you; but He knows what is best.' He rejoined, 'Yes, He is my ruler, my proprietor. He will soon make it up in many ways.' On the 2d of October, he said, 'I have *no* anxiety: I trust in Jesus, and feel He is mine, and I wait the end: I await the words of relief, or release. I do not choose either, but feel a calm resignation, and I willingly leave all with the Lord.' At day-

light on the 4th, Mr. Hunt was exceedingly weak, and we assembled round his bed. He said, 'How strange! I cannot realize that I am dying, and yet you all look as if I were. Well, if this be dying, praise the Lord!' At his request Mr. Lyth read the 14th of John. He engaged with his wonted earnestness in prayer, and desired again and again to be left alone. His mind, which retained all its vigour till the last, was fully engaged, his eyes uplifted, and his lips moving. I said, 'The Lord is faithful, and helps you.' He said, 'Yes.' About 1 o'clock he remarked, 'It is a very solemn thing to die,—very solemn!' I said, 'Mr. Wesley, in dying, clung to Jesus; and you do the same.' 'Yes,' he replied with solemnity, 'I cleave to Jesus, and I am right. I have *nothing else* to look to: He is all I have to trust in. If I look from Him, I am in a vortex,—have doubts and condemnation. But I have full faith in Him. I have peace and pardon through Him. *I have no disturbance at all.*' His whole soul was engaged with the Lord. He cried aloud, 'O Lord, my Saviour! Jesus!' More than usual earnestness marked his countenance. Shortly after this, wrestling with the God of all grace and consolation, his complacent smile bespoke gratitude and joy. Then he appeared to be engaged in meditation. Again he spoke, 'I want strength to praise Him abundantly. I am very happy.' About 8 o'clock in the morning, after being informed of the approach of death, he said to Mrs. Hunt, 'O for one more baptism!' She now asked him, 'Have you had a fresh manifestation, my dear?' 'Yes, Hallelujah! Praise Jesus!' Then he added, 'I don't depend on this,' (significantly shaking his head,) 'I bless the Lord, I trust in Jesus.' Soon after he exclaimed, 'Now He is my joy. I thought I should have entered heaven singing, Jesus and salvation! Now I shall go singing, *Jesus, salvation, and glory! eternal glory!*' He then cried with much devotional ardour, 'Hallelujah! Hallelujah! Hallelujah!' He delivered messages to the Chiefs, people, his brethren and sisters; prayed for his children, desiring them to obey and imitate their mother; affectionately commended his much-beloved partner to the

guidance of Divine Providence; prayed for God's blessing on a faithful servant who had been with him ever since his arrival in Feejee; and then desired me to pray. About 3 o'clock, P.M., he grasped my hand, then turned on his side, and after breathing with difficulty for twenty minutes, his spirit departed to eternal blessedness."

Leaving the tomb of the faithful Missionary with mingled feelings, my attention was directed to a very different subject, which was producing much excitement, and might lead to the direst results. It was the war then raging on the contiguous island of Ovalau. This war, in connection with which Varani had lost his valuable life, originated immediately through the burning of Levuka, the principal town on the island of Ovalau, for which the Vewa people were blamed; and it was believed, or at any rate stated, that the Bau Chief was also privy to its being burnt.

The Vewa people were justly aggrieved with the conduct of those of Levuka, who were taken by their Chief to Malake, an island politically connected with Vewa. They went in the Chief's canoe, in connection with an expedition of white people who left Levuka in several small vessels to rescue the persons and property of two white men, who had been taken on shore there, and whose vessel (on slightly striking) with its cargo had been seized by the natives of that isle. On their way to Malake the expedition met the white men, their two women, and a half-caste boy, on board a schooner, coming up the coast to Ovalau. The Captain and his Mate returned with the expedition to Malake, in order to identify the persons who had ill-treated and plundered them, and to give the necessary information respecting the property of which they had thus been robbed. It was thought by many that the two principal offenders would be brought bound to Levuka, and that as much as possible of the lost property would be obtained from the natives. On the Sunday morning the whole party went on shore. They were attended by a native teacher, who was directed and encouraged to assure the offending parties, that as the lives of the whites had been spared, no native's life would

be sacrificed. The Malake people were thus put off their guard, and became an easy prey. One of the principal offenders was quietly bound, and sent from the town, professedly to be put on board the "*Jeune Lucie*," belonging to a Capt. Smith, of Sydney; but, when just outside the town, he was treacherously clubbed. Others met a similar fate, and altogether fourteen were killed. The town was pillaged, and burnt by the white men. Thirteen persons were captured, and brought away to Levuka, and were retained by the whites and natives.

Varani, and the Bau Chief, by the advice of Mr. Calvert, resolved to refrain themselves, and to restrain their people from revenging the murder and capture of so many of their subjects, and to await the arrival of a ship of war, hoping that farther destruction of human life might be prevented. Of this Varani informed the white people, desiring them meanwhile not to go to any of the Vewa dominions with their boats; and to exercise great caution and vigilance in sailing in any part of Feejee, as he could not guarantee the good conduct of the Feejeeans in their exasperated state.

Whilst matters were in this condition, Levuka was destroyed by fire, when much valuable property was burnt, and one child perished in the flames. The Bau Chief, sympathizing with the sufferers, went over to Levuka; but being suspected of guilty knowledge of the affair, the Levuka Chief would not consent to see him; and a mountaineer, had he not been prevented, would have killed him.

Mr. Calvert, hearing that Vewa was suspected, and being fully persuaded that it was free from blame, went to Ovalau, partly to consult with Mr. J. Waterhouse about the removal of Mr. Hazlewood, but mainly to state most distinctly his full conviction that Vewa was falsely accused. This he did; but Ovalau had generally revolted. The Bau dominions there were already under the direction of the Tui Levuka. The white people were suffering, and exasperated; and while Mr. Calvert was there, they made a collection of property to be given to the mountaineers, to induce them to revolt from Vewa, with which they had long been politically connected.

It was said that the white men gave 100 whales' teeth, 10 kegs of powder, 3 pigs of lead, 4 axes, and 3 muskets, which was an unusually great amount of property, and highly calculated to gain the purpose sought. The Tui Levuka added 2 muskets to the amount.

The property was taken by the mountaineers, who very speedily declared their oneness with Levuka and the white people in the murder of ten persons. It was expected that Moturiki would also easily be gained. It is an important island belonging to Bau, and contiguous to Ovalau. The Bau Chief was anxious to retain the possession of that island; but it was in danger from the mountaineers of Ovalau, though it should desire to maintain its allegiance to Bau.

At this crisis Varani felt his attachment to his old friend the Bau Chief strengthened. He also knew the probability of the matter becoming immensely important, endangering both Vewa and Bau: and although his brother had not been allowed to land at Ovalau, Varani resolved to go to his people, the mountaineers, that, if possible, he might turn them from the purpose of revolt, and save the land from a sanguinary war. Mr. Calvert, on being informed of his purpose, advised him not to go. He told him that his life was sought; but Varani entreated Mr. Calvert not to hinder him, as he had determined to risk his life; and further requested that, in the event of his death, that faithful Missionary would attend to his family. They prayed together, and the Christian Chief departed, to return no more.

Early the following day, after praying two or three times on their way, Varani and his party arrived at Lovoni, the place of their destination. Most of the Chiefs and people were from home, presenting the body of a man they had killed to the Tui Levuka. The principal Chief that remained received Varani kindly, professed true friendship, and provided food. A messenger was sent to those who were absent; and the Tui Levuka entreated that the mountaineers would kill Varani. The head Chief objected; but the man who had previously wished to kill Thakombau, (the Bau Chief,) was bent upon

Varani's death. He was on very intimate terms with the Tui Levuka, who gave some muskets, a young female, and promised three other women if the deed could be accomplished. A party consented, and hastened to Lovoni in the night. Next morning, at sunrise, they were assembled in a temple near to the place where Varani had slept. They watched their opportunity, and the Vewa Chief, on passing into the town, was fired upon and killed. Of the party accompanying him one only escaped. Varani and six others perished; two were local-preachers, one of whom was cooked and eaten by the mountaineers. Varani, two of his brothers, and a native teacher, were taken to Levuka; and Mr. Waterhouse, after much opposition, was allowed to wrap their bodies in new mats, and bury them in one grave.

Thus ended the life of perhaps by far the most remarkable man in Feejee. He was a remarkable man as a Heathen; the number, frequency, and magnitude of his crimes were more than has been common for the worst even of Feejeeans. But he was no less remarkable as a Christian. His name was France, Varani being the Feejeean pronunciation of France, which name was given to him after he had barbarously slain the Captain and crew of a French vessel at Vewa. While yet a Heathen, contrary to the custom of the country, he learned to read, and it was whilst reading of the sufferings and death of Christ that he felt the attractions of the Cross. His hard heart melted, and he cried, "Jesus, why didst thou suffer all this for me!" From that time he became concerned for the salvation of his soul. The Chief of Bau heard of his desire to embrace Christianity, and sent a messenger to him to say, that if he *lotued* he would eat him! This kept Varani back for some time, but his convictions increased, and he was afraid that he would die and perish. Often, as he afterwards told the Missionary, has he fallen on his knees in the battle-field, to pray to God to have mercy upon him. At last he determined at all hazards to make an open profession of Christianity. He sent to the Chief to say, that he feared him, but he feared Jehovah much more; that it would be a great thing if he

killed him, but it would be a much greater if Jehovah was to cast him into hell; and added, "I am going to *lotu*, and you will perhaps kill me; but you will repent of the deed when you embrace Christianity." It was Good Friday, and with joy the people followed Varani to the chapel, when he bowed the knee, and called upon the name of the Lord. It was a day of great rejoicing.

On the same day a superior Chief named Ro Mai Boli, who had fled from Bau, was killed. The Bau people professing to forgive him for the crime of which he had been accused, invited him to return. He complied, and was treacherously slain. It is a custom in Feejee when a Chief dies to strangle his wives, that they may accompany him into the other world: nor is it considered a cruelty, but a kindness to the surviving wives to put them to death. Generally the women desire to die,—request to be strangled, and in some instances, where that request has not been complied with, suicide has been the result. The wives of the murdered Chief, ten in all, hearing that their husband had been murdered, immediately left Vewa for Bau, that they might die with him. On their arrival the Chiefs refused to strangle them. It being considered a great disgrace for a man, and especially a Chief, to go alone into the invisible world, they had determined to spare his wives that he might appear in another state unattended and disgraced. The unhappy women being thus grievously disappointed, returned to Vewa and applied to Varani, their only remaining friend, as they esteemed him, to take away their lives. "I was in his house," says Mr. Watsford, "when they came in weeping and wailing, and heard them in the most affecting and earnest language entreat Varani to strangle them. Varani replied, 'You are too late. If it had been some time ago, I would have done it for you cheerfully; but I am now a Christian, and have renounced all such heathen practices.'"

Thakombau was not, however, going to lose his friend, his greatest warrior, without a struggle. He issued orders that no food should be brought to Vewa; and he gave the Missionaries to understand that he would punish the *lotu*-people, and Varani

in particular. One morning, therefore, Thakombau, and about one hundred of his warriors, were seen coming into the town, painted and ready for war. They went direct to the Mission-House, and seemed prepared for some dreadful work. The Missionaries retired to their studies to pray to God to spare his people. Varani gave orders that no opposition should be made, and then went over to his uncle, as he said, to die for Jesus Christ. The warriors, after wandering about Vewa for some time, prepared to return to Bau. The hand of the Lord was undoubtedly upon them. When the Chief was passing the house where Varani was, the latter came out and requested the King to allow him to carry his club. He did so: "and as we saw the Vewa Chief," says Mr. Watsford, "walking after the King, and carrying the club which was to have knocked his own brains out, we could have shouted, 'The Lord sitteth, King for ever! He restraineth the wrath of man.'"

Soon after this Varani determined to put away all his wives but one, and marry her. Some of the old people tried to persuade him to keep the other women as servants; but he said, "You are on the devil's side. You want to tempt me to sin. It is easy for me to break my own wood, and draw my own water, but I cannot sin against God." He gave all up but one, to whom he was publicly married. He refused, as did all his people, to have anything more to do with the wars; and when the Chief of Bau sent for him to go to war, he refused. "I was on board the 'Calypso,'" says Mr. Watsford, "when an attempt was made to seize the murderers of two white men. Varani was on board as pilot, and the Captain wished him to go with the marines, and lead them to the town; but he refused, saying, 'I have fought too much; I have done now: I will have nothing to do with it.'" The people have no swords to beat into ploughshares, but the principle of doing so was there when Varani, soon after his conversion, set sail in his large war-canoe, carrying the Missionary of the Cross to preach Christ to the perishing Heathen. Often had the Missionaries seen his canoe sail on errands of cruelty and blood; but with different feeling did they now behold the same canoe

as it moved from the shore, crowded with persons eager for the conversion of their fellow-countrymen, and willingly hazarding their lives for its accomplishment. At the proper time Varani was baptized, and named Elijah. He continued to grow in grace, and in the knowledge of Jesus Christ our Lord. Some time afterwards he was appointed a class-leader and a local-preacher, which offices he filled with credit to himself and benefit to others. When the Rev. John Hunt was on his death-bed, special prayer-meetings were held in Vewa; and Varani's prayer in one of these will not soon be forgotten. He believed that God was taking his servant away because of some unfaithfulness on their part; and he cried, "O Lord, we know we are very bad, but spare thy servant! If *one* must die, take *me*, or take *ten* of us; but spare thy servant to preach Christ to the people!" Great was the change which religion wrought in this man. The cruel cannibal became a kind, sympathizing, sincere friend. The lion was changed into a lamb; and he who had laboured to destroy men's lives, now did all that in him lay to save them. It was with the noble object of preventing war that Varani went to Ovalau, where he and his associates, as already stated, were cruelly murdered.

"Perhaps," says Mr. Calvert, "he could not have died as well at any future period; and may it not be a very righteous thing, that a man who had so fearfully used instruments of death should so finish his earthly career?"

The Rev. Joseph Waterhouse, stationed at Ovalau, a most heroic and effective Missionary, gives the following account of the war, in a letter to his brother in Van Diemen's Land:—

"Ovalau has revolted from Bau. Elijah, or Varani, our great champion, was killed in endeavouring to prevent the rebellion of his own people,—the mountaineers of Ovalau. When the Lovoni people killed him, they searched the teacher's house in order to kill poor old *Joshua* and his wife; but, providentially, they were both absent, having come to our house the previous day, being rather alarmed lest anything should happen to us;—they came, said they, 'that we might die together.' After

having murdered Elijah and his party, the wild men of the woods proposed ransacking our house, but did not carry their purpose into execution.

"Soon after this the brig 'Spec' arrived from Sydney, with two natives on board, one of whom had been taken to Sydney by Mr. Watsford. The mountaineers wished to drag them from our house, and kill them. I sent them on to Vewa one dark night, in the small boat, and the next day the savages made their appearance, having come fully bent on our natives' destruction. Fortunately our schooner was with us under repair. Mrs. Binner being very ill, and nearly frightened to death by the awful sights,—mutilated corpses dragged fiendishly before our houses, and danced over in our presence,—for we were sometimes involuntary witnesses of horrid cruelties,—we decided upon their temporary removal to Lakemba, which was carried into effect. We were thus left alone, without being able to hold intercourse with any other station; and we knew not the night we should be burned down. For fourteen days I reposed during part of the day, and kept watch at night. I now determined on the removal of my wife and child to a more safe position as soon as the schooner should return. But before the vessel arrived, the brig 'Copsair' came in, and Mr. Calvert in her. He thought Ovalau ought to be given up for the present; and, when the schooner came from Lakemba, we received letters from Mr. Lyth strongly urging us to run away to Lakemba. But I could not bring my mind to it. We had, probably, been the instruments of saving a hundred lives; for the first time in Ovalau the dead had been buried,—having been handed over to me for sepulture; and our desertion of the post would perhaps lead to the extermination of the Christians. I could not go. Besides, had we not come with our lives in our hands? Were we not to expect that some would fall before Feejee could be renovated? If things were bad whilst we mixed with the people, and endeavoured to prevent harm, would they not be ten times worse if we were absent, and all restraint removed? True, a stray shot might level me, and lay me low; but would not many an

Australian step forward to occupy my post? Yes: and stay I would. Then Mr. Calvert wished me to go to Bau, as Tui Viti, or Thakombau, was now willing for a Missionary to reside there. I said I was willing to go even there if Mr. Calvert would do his part, and occupy Ovalau. We therefore carried this into execution, Mrs. Calvert and family remaining, at present, at Vewa."

In conversing with the Missionaries I received information on another subject, if possible still more appalling, and much calculated to excite Christian sympathy for the women of Feejee. About ten months ago, Tanoa, the aged King of Bau, died. That event having been for some time expected, the Missionaries fearing that on its occurrence several women would be strangled had taken many preliminary steps to prevent that dreaded result. Mr. Calvert exerted himself in various ways with untiring zeal, for two or three years, to save those women. Captains of men-of-war, visiting Feejee, were taken by him to Bau for that purpose, hoping that their influence might be beneficial; and it is but just to say, they did all they could in seconding Mr. Calvert's views, and in sustaining him in his laudable efforts to save human life. As the King drew near his end, it was known that many of the women would have to die. Mr. Calvert, now aided by Mr. Watsford, redoubled his humane and Christian efforts, frequently visiting the young Chief, the son of the dying King, and employing all possible legitimate means to obtain a promise from him that the wives of his father should live; but in vain. The day before the King died, Mr. Calvert was compelled to leave for Ovalau, and Mr. Watsford had now to struggle alone. He went to Bau the same day, and found the people preparing the dresses for those appointed to die. All the friends of the women were there, bidding them farewell. He faithfully told them of the awful sin they were committing, in thus desiring to be hurried into God's presence. He went to see the young Chief, and laboured until near midnight to induce him to change his purpose; but without effect. "I went home," says Mr. Watsford, in a letter addressed to me, "with a heavy heart about midnight,

and returned to the city of darkness and blood early the next morning. When I arrived, I found the old Chief dead, and the work of destruction begun. I ran to the door where the young Chief was, and as I entered they were just pulling the rope which was on the neck of the second wife. I fixed my eye on the Chief, and begged him to spare the other women; for a moment I thought I was about to succeed, but it was only for a moment, for on went the work of destruction till five lifeless bodies were laid before me. All this time I was pleading with the Chief, but his only reply was, 'Five have to die, but had it not been for you Missionaries, fifteen would have been under the number.' Everything was done in the coolest manner. There was no crying. Thousands looked on, admiring the dresses of those who were to die. Four of the women wished to die,—would not live. The strangling-rope was generally adjusted by a son or near relative, and they were the principal actors in the strangling. The women seemed to die without a struggle. The face was covered, and a person pressed upon the head while the strong Chiefs pulled the rope. My heart sickened within me as I stood trying in vain to save these poor women, murdered before my eyes, and I thought, could our friends at home see this, how they would feel, and labour, and pray, and give, to save poor Feejee. I felt thankful, however, that ten lives, at least, were saved through the exertions of the Missionaries; and thought it was no little thing that I, a Missionary, could stand there, facing that lion of a man, and telling him of his sin and his awful danger. The time was when I should have shared the fate, or a worse one than that of the poor women, for daring to interfere with an ancient and popular, though wicked and cruel, custom. Our exertions in this case, though but partially successful, will tell favourably upon Feejee. As I walked through Bau that day, I heard many say, 'How these Missionaries love us!' Well might they so express themselves, seeing that Mr. Calvert, in his earnestness and anxiety to save the doomed women, had offered one of his fingers as a sacrifice; and Mr. Watsford had proposed to give all he possessed in the world, save

his wife and children, for the lives of those appointed to die.

The practice of strangling still continues, but not to the same extent. Wherever Christianity gains influence, that horrid custom, to which the people cling with great tenacity, gives way. Even where our Missionaries cannot personally visit, the light of the Gospel has to some extent been diffused, and exercised a preventing influence. Perhaps it may not be extensively known, that though a woman, or women, are generally strangled on the death of a Chief, many of the survivors, relatives of the deceased husband, to whom the women would belong in the event of their living, are most anxious that they should be spared. The relatives of the women, however, in honour of the deceased, urge them to die, and act as their executioners !

In connection with the strangling of women, our Missionaries frequently evince the most exalted Christian heroism. We have seen the conduct of Messrs. Calvert and Watsford; let us now look at that of Mr. Joseph Waterhouse. In a letter to his brother, he says, "I thank God for the prospect of an Australian Methodist Conference. The world requires it. I am more of a Methodist than ever; but I am for a Methodism startling *hell* itself by its aggressive movements. Onwards, my brother; lay a good foundation for your successors. I hope the islands will be connected with the Conference. Shall I now turn to the sickly subject of Feejeean horrors? On the 20th April, 1853, after a night passed in great pain and suffering, I received an intimation that Kambo, the Chief of Totongo, a town half a mile off, was near death. I went to see if I could do anything for him, but it was evidently too late; the king of terrors was about to claim the hardened old cannibal. I returned home, and selected a very large whale's tooth, about two pounds in weight, in order to endeavour to prevent the strangling, which, without the interposition of Providence, would take place on the death of Kambo. Having, in accordance with Feejeean custom, presented the tooth to the relatives of the dying Chieftain, I pleaded with them, and entreated them to

desist from carrying out their intention with reference to the old woman, who was all painted and dressed up for the occasion, and ready to die. After a long discussion they gave a *constrained* consent to my request, and then accepted the tooth. I returned to the Chief's house, and patiently waited the issue. In about an hour's time, it was reported that a mountaineer Chief had arrived, and that he would insist upon the strangling being performed. Unwillingly I left the woman, placing her in the charge of a native teacher, whilst I went to make all right with the wild men of the woods. In the midst of our conversation a shout was heard, 'She's being strangled!' Immediately I rushed into a house adjoining that in which the Chief was dying, as it was evident the deed of darkness was being perpetrated in that direction. Judge of my consternation at finding that the natives were strangling the woman whose life had been promised me! I was beside myself with excitement, and, knocking over some of the murderers, I helped the teacher to remove the native cloth from the neck of the poor creature. We then endeavoured to get her outside the house in order to restore her respiration, but the fiends held her feet, and nearly separated her body into two parts. We held her head and shoulders,—the murderers clutched her lower extremities. We gave way, and then they essayed to put her neck out of joint. They pulled me away, but I broke from them, and protected the victim of their cruelty. She came to herself, and I asked if she wished to be strangled. She replied, 'No : ' but the wretches still insisted on it. Then the natives began to struggle with me again, but we got the apparently lifeless corpse into a corner, and guarded it: the native teacher, three Feejeean women, and myself,—seconded by Him who is always with his people, even unto the ends of the earth,—against fifty men and women supported by the evil one. Of the scene no adequate conception can be formed. Again and again did the opponents attempt to carry their point, and again and again did I keep them at bay by myself, my companions being afraid to do much more than sanction me. At length the enemy received an encouragement, which was

almost equal to a reinforcement, from the proceedings of one who, from his colour, must be ranked as a white man, but who, by his conduct, seemed to be Satan personified. An Englishman rushed in, and exclaimed in native, 'You and the teacher leave her alone! Let these people please themselves. Friends, proceed with the strangling!' The natives came on again with fresh determination, but were once more foiled. At length they found that they could not accomplish their hellish purpose without having recourse to arms. They went and brought their clubs, brandishing them over my head; yet, with all their bravery, there was not a man but quailed before me, because he knew he was doing wrong. I then pleaded my cause again, during which interval a message came from the mountain Chief, that they were to leave me alone, and to spare the woman. I at once sent for another large tooth, which I presented, and the woman was saved. We cupped her in the neck; she recovered, and is now living. One of the women so anxious that she should be strangled was her own daughter!"

More horrors were crowded upon my attention, in reply to various inquiries which I made. Amongst many others much more revolting, the following case may be mentioned. It appeared that about four months previously, early one morning Mr. Calvert was informed that eighteen persons of the *Da ni Nakelo* had been taken to Bau, to be eaten, some of whom were still living. He hastened to the spot, and arrived just after sunrise. One had escaped in the night, twelve were dead, and five were still alive. They were laid and sitting before the temples at *Lasakau* and *Soso*,—the parts of Bau belonging to the Fishermen who had killed and taken them. "It was harrowing to my feelings," says Mr. Calvert, "to see the mangled bodies, some having cords round their necks by which they had been strangled; and heart-rending to be looked upon with imploring anxiety by those who were still alive." The faithful Missionary proceeded at once to *Tui Viti*, or *Thakombau*, who was about being appointed head Chief, with the title of *Vu ni Vaku*, (origin of war,) in the place of his father, who died on the

8th of December, 1852, when his son strangled five of his father's principal wives, as already stated. He received Mr. Calvert with great calmness, who, opening the Missionary Notices for 1850, page 68, pointed out to him the account of the successful application made by Mrs. Lyth and Mrs. Calvert to his father for the lives of those who had been taken alive by the former Chief of the Fishermen. According to the usual custom, he laid a large whale's tooth before him, and requested the Tui Viti to do as his father had previously done, by *sparing the lives of those still alive*. He then showed him the letter, (Missionary Notices, page 73, for 1851,) in which is stated his promise to Lieutenant Pollard, of H.M.S. "Bramble," made on a similar occurrence to the present,—a visit by the King of Somosomo,—that he would not allow any more human beings to be cooked at Bau; and again laid a whale's tooth before the Chief, entreating him to allow all that were dead to be buried, agreeably to his promise made to the Commander of H.M. ship of war. Mr. Calvert pointed out to him the propriety of following the customs of other countries in sparing captives, and the abomination of the Feejeean practice of eating their kind; and also stated that the day of his appointment to the Chieftainship would be auspicious if it could be spoken of and renowned as the day of his introducing the *burying of enemies slain*, and the *sparing of the lives of captives*.

He firmly refused to comply with the request; and urged the base manner in which the killed and captive had treated him, taking the sails of his large canoe, stealing his pigs, &c.; and said it was impossible for him to sit still whilst they were rebelling. Mr. Calvert told him he much disliked their revolt, and their treatment of him and his property; but that it was high time to abandon those Feejeean practices, which he knew were wrong. On referring to the strangling of the five women, Mr. Calvert said that his sparing the prisoners of war, and burying the dead, would somewhat counteract the disgrace of that crime, and would show that he was disposed to follow the light, and the better feelings of his mind and heart, and give up the disgraceful practices of Feejee. The servant of God warned

him of the evil, and the detestation in which his conduct would be held by enlightened countries, should he persist in his refusal. He replied, "When a ship of war arrives, I will go on board, and get you to explain to them the cause of my thus treating people; and had not the Somosomo people been here, you might have buried them."

"On my arrival at sunrise," says Mr. Calvert in a letter with which he kindly favoured me, "ovens were being heated for the cooking of bodies, five being still alive. Tui Viti at once said I might go to the Chief Fisherman, and ask him to spare their lives; and to the King of Somosomo, and ask him not to eat the dead. Knowing the uselessness of that, I refused. He then said, I alone can save the living, and have the dead buried. What I prefer I do, and none can interfere. Hearing that one more was killed, I again urged him to send orders not to kill any more. He would not. Shortly a report reached us that all were killed. I then said, 'Tonga reports that all are killed. I shall now depart. My hands are clean. I have entreated you to imitate your father in sparing lives, and to fulfil your promise to the Commander of a British ship of war, and you have refused.' On going to Lasakau, I found the five still alive. I went to the Chief Fisherman, who, on observing my approach, moved off. I hastened, and found him in the temple. He was confused; and during my stay the glee of the heathens was damped, and they were not able to rise to the demonish pitch which threatened on my arrival. He said, 'The man who was shared to me I have saved as my offering to you. Tui Viti presented a whale's tooth to us, and requested us to kill some: fearing him, we complied.' I went to the five living, two of whom were fearfully wounded, having large gashes in their heads, and appeared insensible. Three of them, though wounded, were quite sensible, and tremblingly awaiting their fate. The Lasakauans were dressing and ornamenting themselves for the presentation of the bodies to the Bau Chief. I conversed with these three; told them that I had besought the Chief in vain on their behalf. I exhorted them as guilty and polluted sinners to trust in that almighty and all-loving

Saviour, who saved the thief on the cross, and who was able to save their souls from guilt and hell, and raise their bodies, though eaten by cannibals, and unite both body and soul in glory for ever. As the men were still alive, I was unwilling to leave. Not finding Tui Viti, I went to see the Soso Chief, and two of his people, who had been wounded in the affray. I also went to the King of Somosomo, and spoke to him against the horrible practice of eating human flesh. He said, they did not wish to eat it, and he should rejoice if I could prevail upon the Bau Chief not to send the bodies to him; but, if sent, they dared not refuse to eat, as they were deeply subject to Bau, and in great fear. I told him the practice would have to be given up, and the sooner the better; that none of the improper and abominable customs of Feejee ought to be adhered to, but all abandoned, now that light had come to discover to them the evil of their practices, and direct them aright. He was somewhat affected, and favourably disposed.

"In going towards the Vata ni Tawaki, (the principal Heathen temple,) a great shout throughout Bau announced that Tui Viti had drank the yang-gona of the Vu ni Valu, and was installed into the office of head Chief. Previously to the shout, while the drink was preparing, there was a general stillness, no one being allowed to walk about. A shout from Lasakau now announced that the preparation being completed, they were dragging the bodies from the temples of each family to the principal temple belonging to the Fishermen. The killed and the dying, without any covering, were dragged on their backs, in the midst of numerous spectators, of all ages, and ranks, and of both sexes. When they approached the foundation of the temple, the head of each victim was pitched with force against a large stone, on which were left marks of blood. The bodies were piled together. The glee was considerable, but manifestly restrained, while I looked, and reprov'd. Some ceremonies passed of presenting spears to the youths who had killed the men. They were loaded with native cloth, and painted over with shining yellow. These youths would be honoured with new names. Pieces of reed or stick were inter-

changed between the priests and those who presented the bodies; after which the priest gave a smart blow upon the body of one of the slain. They then danced and sang round Lasakau, marching in a body, waving fans, and brandishing clubs. The bodies were now dragged to the principal Bau temple, and there presented to the Chief. A whale's tooth, and pieces of yang-gona, were given to the Lasakau and Soso Chiefs, as an acknowledgment and thanks for killing the enemies of Bau. At the Bau temple, Koroi Thokanautu asked if I would have one of the bodies for food; when I publicly expressed my pain at the gross insult.

"About noon I left Bau, feeling tired and faint; but, fatigued as I was, I thought it my duty before I returned home to go to W. Owen, Esq., merchant, of Adelaide, who was anchored near in the 'Brigantine' packet, and who had brought the Somosomo Chief to Bau. Both Mr. and Mrs. Owen having shown great kindness to our cause in Feejee, I was not surprised to meet with true sympathy, and readiness to interfere in any way they could to prevent cannibalism, and to show their utter abhorrence of Feejeean practices, cheerfully risking any loss they might sustain in their trading by such interference. They both prepared for Bau, wishing me to accompany them. I doffed off my black cloth, and got attired in lighter apparel, kindly supplied by Mr. Owen. On reaching Bau we found that five ovens were filled with the limbs of the slain, and that the heads and trunks had been cast into the sea. Mr. and Mrs. Owen wished me to state to the Somosomo Chief that they were much grieved to hear that many bodies had been presented to him, which they found were being cooked; that they hoped to have been on friendly and trading terms with him and his people for many years; but that if he ate, or allowed to be eaten, human flesh, neither he nor his people would be allowed to return in the packet. The Chief, in reply, said that none should be eaten. Mr. Owen requested the whole to be given up to him for burial. The Chief agreed to do so, but would not consent to have the ovens opened until the following morning. This being all that could be gained,

arrangements were made for Mr. Owen to go in his boat very early. He did so, and requested of the Somosomo Chief that all the baskets of cooked human flesh, from the five ovens, should be placed before him. This was done; but it was found that some pieces had been kept back, which were however ordered to be brought. He then sent the whole down to the boat. We had a large hole dug in a convenient place, in which we packed the pieces, eighty-four in number, on a mat. There were fourteen hands, from which, as well as from the number of pieces, it appeared that the cookable parts of seven had been given up for burial. The head and trunk are thrown away. The hand is one piece, thence to the elbow another, and thence to the shoulder another. The leg is also divided into three. In some cases, the hand or foot was not divided from the adjoining part; but the number was made up by the livers of some, one of which had left on it teeth-marks in two places.

"Mr. and Mrs. Owen's efforts are worthy of all admiration and praise. They were determined, prompt, zealous, and successful beyond what I had dared to hope. It is no small matter to have gained for burial the bodies of enemies slain, and even from the oven. In this case the destroyers were pursued all the way; and although we have only been so far successful, yet we are fully persuaded that these efforts are necessary, and will surely result in preventing the degrading practices which still exist in Feejee. I hope the day is not far distant when such abominations will be entirely removed."

The custom of amputating the little finger in time of sorrow is very common among the Heathen, so that very few adults can be found in Feejee with their hands perfect. The women that Varani refused to strangle, as already stated, cut off their little fingers as being in their estimation the next best thing to strangling. A few days after they had done so, two of our Missionaries visited them, and saw ten little fingers hanging at the door as they entered the house of mourning. "We found," says Mr. Watsford, "the

whole of the women sitting, each holding up her mutilated hand, the wound having been opened afresh, that she might still feel the pain, and mourn for her murdered husband. In a dark corner of the house we found the Chief woman. She had not for some days tasted any food, her tears were abundant, and her cries heartrending. She was sorrowing without hope. We spoke to her about her soul, and pointed her to the only source of comfort for a troubled spirit, and she promised to embrace Christianity when the days of her mourning were ended. She did so, and all her companions in distress followed her example. Many of them have been truly converted; and I have frequently heard the Chief woman speak with deep feeling of her former condition, and observe how near to hell she was, when God laid hold of her, and saved her."

18th.—Left Vewa for Sydney. Mr. Calvert accompanied us as far as Ovalau, where he went to look after the interests of the Mission, which by the war had been greatly interfered with. I found Mr. Calvert a devoted and enterprising Missionary, full of courage, and possessing much influence with the Chiefs, —but not obtained by the compromise of any principle, he being a determined opposer of their sins, and a fearless advocate of the law of God. Mrs. Calvert also appeared a suitable and valuable helpmate, likely to do him good and not evil all the days of his life.

Being also favoured with the company of Mr. Hazlewood, I asked him if he knew any customs among the Feejeeans indicating an Asiatic origin, when he kindly furnished the following reply:—

"As I have but a very imperfect acquaintance with Asiatic customs, there are probably many points of resemblance between them and those of the Feejeeans which I have not observed. But several Asiatic customs mentioned in the Scriptures appear to be followed, or imitated, by the Feejeeans. The following may be noticed: *The people's universal hospitality*.—Their houses are open to all, and strangers, or passers-by, are invited to partake of the best

provision they have. They have frequently put me to shame in this respect, because I could not return their kind invitations. The parties entertaining strangers are bound to protect them. *Circumcision*.—This rite is universally practised, which seems to indicate an Asiatic origin. *First-fruits*.—It is unlawful to eat new yams, until those first taken out of the earth are offered at the temple. The Scriptures make several allusions to 'baldness,' and 'cuttings in the flesh for the dead.' Nothing is more common among the Heathen in Feejee than these practises. On the death of my late wife, the old Chief of the town where I lived, Josiah by name, though a Christian, shaved his head out of respect. He did it without my knowledge. I have heard of a man who ran a spear through his leg on the death of his child. On the decease of the late King of Soimosomo, a hundred little fingers were amputated. I counted upwards of seventy which were put in a slit made in the end of a reed, and stuck in the thatch of the King's house. It is a rare thing to meet with a Feejeean who has all his fingers, one or more having been cut off on the death of a relative or of a Chief. Their superstitious reverence for Chiefs, amounting, perhaps, to adoration; their sitting down in their presence, and crouching, when passing them, may also be of Asiatic origin. *Their mourning for the dead*.—They frequently go to the house of the deceased, and propose to *tangi*, or howl, in a mere affected sympathy with the surviving relatives, who nevertheless like it, though it is known to be a mere sham. Those who have assisted in burying a corpse are forbidden to touch food till after bathing,—a custom which the Jews were enjoined to observe. It is also a custom to receive a new name on the performance of some brilliant, generally murderous, action. This is universal. Hence the same person frequently will have three or four different names, at different periods of his life. Patronymics, or surnames, are not used at all. Parents are frequently called in a certain way after their children, or grandchildren, though children are not called after their parents. Thus a man who has a child called Rawanka, is himself called Tama-i-Rawanka, the father of Rawanka. A

man who has a grandchild called Vakambua is himself called Tuka-i-Vakambua, the grandfather of Vakambua. A woman who has a child named Ratu is herself named Tina-i-Ratu, the mother of Ratu. These are considered more honourable than the proper names of the persons. Uncles and aunts are called fathers and mothers, and cousins are called brothers and sisters. They have no other mode of distinguishing those relationships, excepting the occasional use of the terms *true*, *little*, and *great*. As tamagu dina, my true father; tamagu levu, my great father, *i. e.*, my father's elder brother; tamagu lailai, my little father, *i. e.*, my father's younger brother. I think the consideration of these usages will relieve some difficulties accruing in the Scriptures."

19th.—This morning we lost sight of the Feejee group, those isles of beauty and of blood. The Wesleyan Mission to them was begun in 1835, and although everything desired has not been accomplished, yet God's servants have received the first-fruits of a glorious harvest. I found upwards of 3,000 church members, including those on trial, under different degrees of religious influence, walking in the fear of the Lord, and many of them in the comfort of the Holy Ghost; 120 Day-schools, with about 4,000 Scholars, including both children and adults; 61 Chapels; 31 other preaching places; 50 Native Teachers; 56 Local-preachers; 244 Class-leaders; and about 6,000 persons attending public worship. The work appeared healthy, and in some instances vigorous. The efficient manner in which Mr. Lyth was working what is called the Lakemba Circuit astonished and greatly delighted me. That Circuit of 21 islands, some more than 100 miles distant from Lakemba, was being successfully worked by the aid of catechists and native teachers. The wise distribution of those agents gives a glorious idea of the aggressive movements of the Gospel in Feejee.

Nor had the people been unwilling to support the cause of God amongst them; for, in addition to the sustenance of the native teachers, the Lakemba Circuit during the previous year contributed the following articles in aid of the Mission:—

3,179 Gatu and Masi.	12 Vesi spars.
149 Mats.	129 Head dresses (sala).
267 Hanks of sinnet.	158 Bowls.
414 $\frac{1}{2}$ lbs. ditto.	55 Paddles.
78 Pearl shells.	14 Walking-sticks.
15 Small whale's teeth.	39 Spears.
13 Taunamu.	4 Clubs.
11 Gallons of oil.	45 Latu.

With sundry small articles, as roga, tabakau, lalakai, Tonga fish-hooks, ivory black, combs, &c.

Much has been already accomplished. Many souls have been saved, and a most important preparatory work has been effected. The language has been acquired, and grammatically arranged; the Scriptures have been translated, and other suitable books prepared for the natives; and a most favourable impression has been made in relation to the Missionaries and their important work. Their motives and objects are now understood; and the dread of Jehovah has so fallen upon the people that they are afraid to touch his anointed, and to do his prophets any harm. Previously they could not believe that men, from mere motives of love to them, would come all the way from England to Feejee. The idea was new, and too large for their comprehension; but now they believe that it is even so, and generally regard the Missionaries as superior and disinterested men. Besides, a deep and very general conviction has been produced, that the Heathenism of Feejee, with all its dark superstitions and sanguinary practices, is inevitably doomed to fall before Jehovah and his conquering Son. The priests and Chiefs, as well as others, have this conviction, and not unfrequently express it.

The faith, courage, and patience of the Missionaries have been severely tried. What Messrs. Hunt and Lyth, with their devoted wives, suffered at Somosomo cannot be told. The Chief or King being a cruel and desperately wicked savage, had the oven where human beings were cooked placed only two or three yards from the Mission-House; and if at any time the Missionaries attempted to shut the door while human flesh was being cooked, the King threatened to kill them, and had often

gone into the house to do so. "Mr. Hunt," says Mr. Watsford, "has told me that he has heard them planning outside the house how they were to kill them; and one week in particular, they were in constant alarm, expecting every moment to die. Mr. Lyth went one day to speak to the King about Christianity, and His Majesty, considering himself insulted, laid hold of Mr. Lyth, and called for his club to kill him; but Mr. Lyth providentially escaped, leaving behind him the skirt of his coat." Happily things are now greatly improved, but still these devoted men have strong claims upon the sympathies and prayers of the church: nor should their excellent wives be forgotten. Ladies of education and refined taste must feel their residence in Feejee severely trying; and nothing but a sense of duty, and a gracious influence from on high, can sustain their minds amid the scenes of impurity and blood of which they are involuntary witnesses. And yet I heard no complaint uttered, neither any wish expressed for another field of labour. Their position, though exceedingly trying, is, however, an honourable one; and when viewed in connection with its issue in the salvation of a deeply degraded, yet noble race of people, might well be envied, even by crowned heads.

In taking my leave of the islands of the Pacific, I felt grateful for the great work which had been effected, in little more than a quarter of a century, by means of Missionary exertions. Previously to that period, I could not have visited any of these islands but at the imminent risk of my life; but now, I had been everywhere received with joy, and treated with the utmost respect and kindness. St. Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." It was so in his days, and it is so still; of which the natives of New Zealand, of Feejee, and of the Friendly Islands are striking examples. The Gospel is God's remedy for the world, and when faithfully proclaimed, and cordially received, never fails to produce the same regenerating and saving results, whether the parties to whom it is ministered be Greeks or barbarians, natives of the frigid or the torrid zone. The gracious work in these islands

very much resembles primitive Christianity. No sooner are the natives brought under the saving influence of the Gospel, than they endeavour to lead others to the enjoyment of the same blessing. Like the disciples of the Pentecost, they make known wherever they go the riches of the grace of God; or, like the men of Cyprus and Cyrene, they teach and preach Jesus; and in this service the hand of the Lord has been with them, and a multitude has believed and turned unto God. Had the Wesleyan Missionary Society achieved nothing more than those triumphs which I have witnessed in the isles of the Pacific, it would have received an ample reward for the property and life expended in the prosecution of its noble enterprise; but its agents in many other places also have laboured, and suffered, and triumphed.

20th.—*Sunday*. This morning the Rev. G. H. Miller preached on deck, in the Tongese language, for the edification of the King, and those on board who understood that tongue. In the evening Mr. Turner preached in the saloon. A very pleasant and, I hope, profitable day.

22d.—I was much pleased with the behaviour of the crew of the "John Wesley." It comprehended an Englishman, an Irishman, a Scotchman, a Portuguese, an African, a New Zealander, a Tongese, a Feejeean, a Rotuman, and two from other islands of the Pacific. The Captain and Officers were Englishmen. Wesley said, "The world is my parish," and here was a vessel called by his name, manned by a crew from nearly every part of that parish. The cause too in which the vessel was employed contemplated the conversion of "all nations, and kindreds, and people, and tongues;" the crew therefore was fitting, and even symbolic. Nor had we any quarrelling; but the heterogeneous material amalgamated, and harmonized very agreeably, and much more so than could have been reasonably expected. From our leaving Auckland we had worship in the cabin, morning and evening, which the men regularly attended.

The New Zealander informed me that he was a child when Hongi returned from England; and in the war which im-

mediately ensued, his father was slain, cooked, and eaten. He and his mother being captives, were compelled to witness the horrid process; and, after enduring fearful hardships, were liberated as the result of Christianity.

27th.—*Sunday*. Fine weather, and I preached on deck. In the evening Mr. Turner took the service in the saloon, and sought with much earnestness to impress his congregation with the importance of an immediate preparation for another world.

28th.—King George had hitherto appeared in his Tongese costume, but as we were drawing near to the termination of our voyage, I furnished him with certain articles which he had not previously worn, and amongst other things I had the pleasure of giving him, as I was told, his first shoes and stockings! I had now spent several weeks in company with the King; and during that period I had not observed an act contrary to the strictest Christian propriety, nor had I heard a foolish word from his lips. In all my intercourse with him, I was deeply impressed with his mental power, and his genuine piety, and felt persuaded that had he possessed European advantages he would have been one of the greatest men of the age.

30th.—After a most delightful voyage of eleven days, we anchored, at 8 o'clock p.m., in the magnificent harbour of Sydney. Captain Ryle had shown himself a very suitable commander for the "John Wesley;" kind, gentlemanly, and so cautious that he is not likely to run the vessel upon any of the reefs which render navigation among the islands of the Pacific so exceedingly perilous.

It is said that King George is so cautious that he never commits himself by the expression of a hasty opinion, of which he this evening furnished a good illustration. As we sailed up the harbour I pointed him to the imposing city of Sydney, which, with its forest of shipping, had just opened before us; and, thinking that he would be unable to suppress his astonishment, I said, "King, what do you think of this?" He very deliberately replied, "I will tell you to-morrow."

I found my way to the residence of the Rev. W. B. Boyce, who only two days previously had returned from his arduous

and deeply interesting adventures in New Zealand. We were more than delighted to meet, and I hope we both felt our obligation to Him who had so manifestly watched over us during our journeying by sea and by land.

A large packet of letters from England, India, China, and other parts of the world, awaited me, the reading of which occupied me until 2 o'clock the following morning. All good news. What a mercy !

CHAPTER XVI.

KING GEORGE in Sydney—Legislative Council—The King at a party—Missionary Meeting—Valedictory address—Departure from Sydney—Review of the rise and progress of Methodism in New South Wales—Letter from Rev. R. Mansfield—Arrival in Melbourne—Departure for Mount Alexander—Journey—Arrival at Forest Creek—Digger's wedding—Christmas-day on the gold-fields—Bendigo—State of the digging population—Influence of Methodism—Large tea-meeting—Average earnings of gold-diggers—Return to Melbourne.

THE weather had greatly altered during my absence from Australia. It was now summer,—warm, but exhilarating. All nature had put on her beautiful garments ; and the groves and forests were vocal with the chirping of the locust, and other noisy insects.

December 3d.—The arrival of King George created intense interest. He was taken to-day to inspect the Gas-works, and on being asked what he thought of the objects he beheld, he replied that he thought himself in a "spirit world," a form of words intended to express an intellectual world, or *world of mind*. One of his attendants laid his hand upon the gasometer, and said, "George, when will you have anything like this in your country?" He looked very archly, and, in reply, said, "How long after receiving the Gospel was Britain in obtaining such a thing?"

4th.—*Sunday.* Preached twice in the chapel at Surrey-Hills. In the morning the congregation was very large; but in the evening a thunder-storm operated against the attendance; nevertheless the chapel was very well attended. Many thanks were offered to God for my safe return from the Polynesian Islands.

5th.—Attended a public meeting at Surrey-Hills. The object was to obtain means for the erection of galleries in the chapel to accommodate the increasing congregation. The amount contributed was nearly £500. The Wesleyans in Australia are acting wisely in chapel extension, at once paying for what they build, or arranging definitely for the speedy liquidation of any debt that may be incurred, but generally meeting the whole expense at first.

7th.—I went to the Legislative Council, which had been adjourned for three months to allow the country time to speak out on the "Constitution Bill." Many public meetings had been held, and inflammatory speeches delivered, but only two petitions were presented to the House against the Bill, and one of them bore the signatures of women and children. Mr. Wentworth exposed the way in which some signatures had been obtained, and cited, amongst other cases in illustration, the glazier whom the speaker had employed to repair his windows. He said that a party, paid to carry about the petition, applied to the glazier in question, who hesitated; but when the applicant said, "Wentworth is about to impose a tax upon glass," the glazier needed no farther urging, and his name was attached to the petition in a trice. Other instances he mentioned, to show that the mode of getting up petitions was fearfully corrupt. The Bill went into Committee, giving up the hereditary clause, and making a few other alterations, but retaining intact the nomination of the Upper House.

8th.—I received from England the "power of attorney," empowering Mr. Boyce and myself to make such arrangements for the management of the "John Wesley," as we might on the spot deem wise and important. After due consultation, we resolved upon a course which we thought would give all the

required assistance to the Missionaries, and greatly reduce the expenses of the vessel.

In the evening, Mr. Allen, of Toxteth-park, kindly invited all the Wesleyan Ministers and their families, in and about Sydney, to meet me previously to my departure from New South Wales. King George was also present, and the evening was spent very agreeably. I stated to the King that Sydney was but a faint representation of London, and endeavoured to describe the extent of the city by reference to a tract of country in Tonga. He replied, that was only what his mind had already told him; for if a country so far from England had in a few years become so great by English people, what would not that people have accomplished in their own and ancient land! The King has an innate sense of propriety; for although this was his first visit to the land of white men, he never committed himself in any company, but invariably showed the bearing of a Christian and a gentleman.

9th.—Engaged all day with Mr. Boyce in preparing reports for the Missionary Committee, and in arranging certain appointments for Australia.

11th.—*Sunday*. This morning preached in Chippendale Chapel. It had recently been enlarged, and greatly improved. In the afternoon King George preached. The crowd was so immense that the royal preacher had to adjourn outside. He preached from Acts x. 38: "Who went about doing good." The Rev. S. Rabone interpreted with great ease. The sermon was clear, pointed, and effective. In the evening I preached in York-street Chapel. One of the days of the Son of Man.

12th.—Missionary Meeting at Chippendale. The chair was taken by George Allen, Esq., who opened the business in a very neat and appropriate speech. The meeting was addressed by the Rev. Messrs. Lawry, Williams, P. Turner, N. Turner, and Young; but the King very properly was the point of attraction,—the lion of the night. In a speech, interpreted by Mr. Rabone, and replete with the King's usual good sense, he described the past and present state of himself and country; passed a high encomium upon Great Britain, and the Mis-

sionaries sent from that country, and stated several particulars of interest illustrative of the power of the Gospel. It appeared that the King had many years previously given to Mr. Rabone a celebrated idol of the royal family. The idol was brought to the meeting; and when the King took it, and showed it to the people as the identical god which he had formerly worshipped, but which he now called a devil, deep feeling was excited throughout the congregation. Nor can I ever forget the effect produced when he held up his right hand, minus two joints of the little finger, and, pointing to the mutilated member, said, "My father cut off that finger, and offered it to this thing I now hold in my hand." Then holding up his left hand, which had suffered similar mutilation, he said, "Here you see the farther darkness of my country: this finger too was cut off, and presented in sacrifice by my father." But George had been terribly revenged upon the idol gods of the land. When he became the recipient of the Gospel, he destroyed his god-houses, and suspended his idols by the neck in one of his kitchens, and left them dangling there, that the people might see they could not save themselves, and were therefore unable to save their worshippers.

The meeting was truly effective, and the proceeds of the anniversary were nearly sixfold the amount of the previous year.

13th.—This evening a meeting of the Ministers, office-bearers, and principal members of the Wesleyan churches in and about Sydney was held on the occasion of my departure from the colony. Mr. Boyce took the chair, and, after a few speeches, an address was presented to me, mainly valuable as an expression of unwavering determination to carry out the views of the Committee and Conference in relation to Australia. The King being present, spoke with his usual good taste and modesty; and, on taking leave of him, I felt that, with the exception of our beloved Queen Victoria, there was no earthly Monarch to whom I would so willingly yield allegiance as George of Tonga.

14th.—I parted with Mr. Boyce's very interesting family. I

had spent altogether three months under their roof, and the unwavering kindness and abounding hospitality of the whole family made an impression on my mind so deep, that whilst memory retains her seat it can never be forgotten. I was far away from a happy home; and to have met with such genuine and Christian kindness was the more felt, and must ever be referred to with grateful emotion. May they be abundantly blessed, and all find mercy of the Lord in that day!

At 3 o'clock I bade farewell to Sydney with mingled feelings, and with a hope that when the Lord cometh it will appear that my visit to New South Wales was according to His will, and not made in vain.

I went on board the "Hellespont" steamer for Melbourne, and after passing down the majestic harbour, we turned round the South-head, and the rising and truly interesting city of Sydney, where I had many beloved and never-to-be-forgotten friends, suddenly disappeared. Peace be within thy walls, and prosperity within thy palaces! I shall see thee no more, but hope to meet many of thy children in a happier land.

On leaving New South Wales, I employed myself for some time in reviewing the rise and progress of Wesleyan Methodism in that colony. The earliest records I have been able to find respecting it are contained in the "Methodist Magazine" for the year 1814. The first class-meeting was held on the 6th of March, 1812, and the first lovefeast on the 3d of April following. At this lovefeast, a letter published in the Magazine thus speaks:—"Our friends at Windsor, a town on the banks of the Hawkesbury, about thirty-five miles from Sydney, came down, and we held a lovefeast, which was a most blessed season: God was evidently present, and gave us that meek, humble, simple, loving spirit, that the place was a little heaven, and each thought himself the most unworthy of so great a blessing."

In July, 1812, there were three Classes in the colony,—two at Sydney, and one at Windsor. Of those in Sydney, one was led by Mr. Thomas Bowden, and the other by Mr. John Hosking. Each of the three Classes had six members: so that

the principal Society in this part of the world, formed before the arrival of a Minister, consisted of eighteen members.

About the time of the first lovefeast, the members of Society consulted on the most effectual means of procuring a Minister from England; and with that object, determined to address the Missionary Committee, and also to provide ways and means for the Minister's support.

The official letter written in pursuance of this resolution is without date, but was received by the Committee in March, 1814. It bears the signatures of the two leaders above mentioned. Mr. Bowden had formerly been schoolmaster at the Great Queen-street Charity School, London; and he died in the colony many years ago. He was the father of our most excellent friend, Mrs. Allen, of Toxteth-park, near Sydney, one of the oldest Australian Methodists now living. The language in which these two excellent men, the lay-fathers of Australian Methodism, appeal to the Committee for Ministerial help, is most touching. "In the land which gave us birth," they say, "we enjoyed the privilege of the glorious Gospel; and in our union with the Methodists we had access to those blessed means of grace which are the glory of that people. Here, we may truly say, 'The people sit in darkness, and in the shadow of death;' around us, on every hand, we see ignorance and profanity greatly abound. To our God we make our complaint, and look for help; and, under Him, fathers, to you, as the instrument of bringing us from darkness to his marvellous light. We call upon you, in *our own* behalf: leave us not forsaken in this benighted land. We call upon you, in behalf of our *children*: let not them be left to perish for the lack of knowledge. We call upon you, in behalf of those who have neither opportunity nor inclination to speak for themselves, *perishing, dying sinners*: leave them not in their blood. We call upon you, in the name of the *outcasts* of society, sent and daily sending hither: administer to them that word of life which will make their exile a blessing. Send us that Gospel which you have received from the Lord, to preach to

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every creature. Send among us one of yourselves; and we and a seed to the Lord shall rise to bless you."

In compliance with this earnest request, the Conference of 1814 placed New South Wales for the first time upon the list of Missionary Stations, appointing the Rev. Samuel Leigh as the first Wesleyan Minister in the infant colony. Mr. Leigh sailed from England on the 28th of February, 1815, and arrived at Sydney on the 10th of August following. On the next day he waited upon His Excellency Governor Macquarie, who received him with great kindness, and promised him every encouragement he could desire. In his first letter to the Committee after arriving in the colony, and dated 2d of March, 1816, Mr. Leigh thus describes the state in which he found the Society, and the steps he took at the outset of his ministerial labours. "My next business was to inquire after the Classes that had been mentioned to you, and I was grieved to find that Satan had entered among them, and had scattered the feeble few. But, thank God, I found one Class, consisting of six persons, who have since continued to meet; and I hope the fear of the Lord is among them of a truth, and that they will show forth his praise continually. August 24th.—I met a few men and women who professed a regard for Methodism, and wished to enjoy its privileges. I explained to them the Rules of the Society, and formed two Classes, containing six members each. Since the 24th we have had the pleasure of seeing three Classes established, in addition to the three above mentioned,—one at Paramatta, one at Windsor, and one at Castlereagh. The number of members of Society is at this time forty-four. Eligible Leaders have been chosen. We have likewise a Steward, one Local-preacher, and one Exhorter. By this account you will perceive we are but few, and, I may say, feeble; yet, blessed be God, we live in expectation of an increase. I took the first opportunity of calling upon the Clergy, the Rev. Messrs. Marsden, Cowper, Cartwright, and Fulton; from all of whom I have received the treatment of friends, and Ministers of Jesus Christ; and can say from my knowledge of them, that they are men of God,

and strive to reclaim the outcasts of Israel. May Jehovah crown their labours with success! My Circuit extends 150 miles, which distance I travel in ten days. I preach at 15 places; and in every place there appears to be a desire to hear the word of God. All that I can do is to preach once in three weeks in each place. This is complained of as being too seldom. But what can I do? Come over and help us, ye servants of the Most High!"

Mr. Leigh mentions that there were then four Sunday-schools established in the Colony, and in a flourishing state. His letter was accompanied by an Address from the Society to the Committee, thanking them for having so readily complied with the request contained in their former communication, pledging themselves that Mr. Leigh should be no further expense to the Committee, describing their endeavours to build a chapel in Sydney, and two in the country, and earnestly praying that a second Preacher should be sent out as soon as possible.

This request was as promptly complied with as the first; for, at the Conference of 1817, the Rev. Walter Lawry was appointed as Mr. Leigh's colleague. Towards the end of that year Mr. Lawry sailed from England, and arrived at Sydney on the 1st of May, 1818.

The first Wesleyan Chapel erected in Australia was the one situated in Princess-street, Sydney, built at the sole cost of the late Mr. James Scott, and by him nobly presented to the Society. This neat and substantial place of worship was opened on Sunday, the 14th of March, 1819, by Mr. Lawry, and is to this day (having, however, been much enlarged) in constant use and in excellent repair.

In 1820 Mr. Leigh sailed for England, on account of ill-health, but returned to the colony the following year, and proceeded thence to New Zealand, to commence a Wesleyan Mission in that country. While Mr. Leigh was on his homeward voyage, two Missionaries were sailing for the late scene of his labours,—the Rev. B. Carvosso, who arrived at Sydney the 8th of May, 1820, and the Rev. R. Mansfield,

who arrived on the 24th of the following September. Both of these Missionaries landed at Van Diemen's Land, and preached at Hobart Town almost every day during their stay, thus laying the foundation of Wesleyan Methodism in that beautiful island.

The work now advanced with greater rapidity; and the following statistics, kindly furnished by the Rev. R. Mansfield, will give some idea of its progress, as well as that of other religious communities.

Table showing the numbers, increase, and proportions of the several religious Denominations in the Colony of New South Wales, based on the Census Returns of the year 1841 and 1851.

RELIGION.	Number.		Proportion to each 1,000 of the population.		Increase.	
	1841.	1851.	1841.	1851.	Numerical.	Centesimal.
Church of England	66,361	93,137	578	497	26,776	40·35
Church of Scotland	11,046	18,156	96	97	7,110	64·37
Wes. Methodist ..	2,585	10,008*	22	54	7,423	287·16
Other Protestants .	1,503	6,472	14	35	4,969	
<i>Total Protestants..</i>	81,495	127,773	710	683	46,278	56·79
Roman Catholics .	32,319	56,899	281	304	24,580	76·05
<i>Total Christians ..</i>	113,814	184,672	991	987	70,858	62·26
Other Persuasions†	987	2,570	9	13	1,584	
<i>Total Population..</i>	114,801	187,242	1,000	1,000	72,442	63·10

* The Wesleyans have greatly increased since the census was taken.

† Jews	790	976
Mohammedans and Pagans	197	852
Other creeds.....		742
	987	2,570
<i>Total Population in 1841.....</i>		130,856
Deduct Population of Norfolk Islands and Port Phillip, afterwards separated from the Colony	13,925	
Crews of Colonial vessels whose religion was not returned	2,130	
		16,055
<i>Population per annexed Table</i>		114,801

The reason why these tables do not commence with an earlier period than the year 1841 is, because the census of that year is the first in which there appears any distinction of religious Denominations, other than between Protestants and Roman Catholics.

No census has been taken since that of 1851.

WESLEYAN METHODISTS.

In point of numerical increase, during these ten years, the Wesleyan Methodists take the lead of each of the other Protestant Denominations, except the Church of England; the numbers added to their Societies throughout the colony exceeding those added to the Church of Scotland by 313.

As regards the centesimal increase upon their own respective members, the specified Denominations stand in the following order :—

Wesleyan Methodists	287·16	per cent.
Roman Catholics	76·05	ditto.
Church of Scotland	64·37	ditto.
Church of England	40·35	ditto.

In these several proportions to each 1,000 of the whole population, the Denominations have undergone the following alterations :—

	1841.		1851.		
Wesleyan Methodists	22	..	54	Increase	32
Roman Catholics	281	..	304	ditto.	23
Church of Scotland	96	..	97	ditto	1
Church of England	575	..	497	Decrease	81

PROTESTANTS AND ROMAN CATHOLICS.

The distinction between Protestants and Roman Catholics begins, in the returns of New South Wales, with the Census of 1828. The progress of the two Bodies respectively during the subsequent twenty-three years will be seen by the following table.

	Number.		Proportion to each 1,000 of the Population.		Increase.	
	1828.	1851.	1828.	1851.	Numerical.	Centesimal.
Protestants	25,248	81,495	692	716	56,247	222·8
Roman Catholics ..	11,236	32,319	308	284	21,083	187·6
Total Number	36,484	113,814	1,000	1,000	77,330	212·0

In numerical increase the Protestants are here shown to have exceeded the Roman Catholics by 35,164 souls. In centesimal increase upon their own numbers the Protestants are also considerably in advance of the Roman Catholics, the difference being 35·2 per cent. in favour of the former. In their respective proportions to the whole Christian population the Protestants have gained 24, the Roman Catholics having, of course, lost to the same extent. RALPH MANSFIELD.

Mr. Mansfield also politely gave me the annexed replies to the following questions:—

“1. How does the Wesleyan Body stand in the estimation of the public?”

“It stands well, and has done so for more than thirty-three years.”

“2. Are the Wesleyans in this colony, as in all other parts of the world, loyal to our beloved Queen?”

“They are : and I believe quite as much so as in England.”

“3. What, in your opinion, is likely to be the result of the altered ecclesiastical arrangement about to be applied to the Wesleyan churches of Australia?”

“The arrangement will, I am fully persuaded, be beneficial to all concerned, and especially to the efficient working of Australian Methodism.”

“4. Would you advise Wesleyans to emigrate to this country? If so, of what class or calling?”

“By all means encourage Wesleyan emigration, especially amongst the working-classes, mechanics of all kinds more particularly.”

“5. What are your views as to the future progress and prosperity of these colonies?”

“I can only say, that long before our gold-fields were thought of I foresaw that Australia must become a great nation. The great discovery has, of course, wonderfully confirmed my anticipation, and is hastening the period of its fulfilment.”

15th.—We had head-winds and a terrible rough sea, producing the usual results. Every passenger was affected, and

seemed very ill.—A gentleman on board was taking to the Melbourne market about 200 geese and ducks. He expected to realize a pound each for the former, and a guinea a pair for the latter. Nor were his expectations thought extravagant.

17th.—I found that one of the passengers had formerly been a scholar in the Hinde-street Sunday-school, when I was stationed in that part of London. Four years had elapsed since she had left England, and during that period many trials had befallen her. She and her husband had been wrecked in Torres Straits, losing all they possessed; and, after sailing a distance of 600 miles in a frail open boat, reached a place of security, all but exhausted from the want of water. Soon afterwards her husband was drowned on that part of the Australian coast which we were this day passing, and she was now on her way to Melbourne, a disconsolate widow, with a young delicate child. Truly Australia had been to her a Bochim, a place of weeping.

18th.—*Sunday.* I reached Hobson's Bay, and went on shore. In the evening I preached to a large congregation, and received many hearty congratulations.

19th.—A thorough dust-storm. The weather being dry, and the wind strong, the city was filled with such clouds of dust as to render it sometimes difficult to see across the street. Mr. Butters drove me a few miles into the country to examine some sites he had obtained for chapels; and I ascertained that within a circle of seven miles from the centre of Melbourne, 12 Wesleyan Chapels were erected, 5 were in the course of erection, and 13 sites were procured for similar buildings; thus contemplating, within the circumference specified, 30 places of worship for the Wesleyan Body.

20th.—I was greatly surprised to find the rapid increase of buildings in Melbourne since my last visit. Several new streets had been formed; many substantial and even elegant buildings erected; and some large plots of ground entirely covered, on which not a house was built at the period referred to. Omnibuses and coaches too were now plying through various parts of the city. When, six months ago, I landed

from the "Adelaide," I could not get a conveyance to Melbourne under 50s., but now omnibuses were running every hour, and taking passengers for 2s. 6d. each. A railroad, also, between the Bay and Melbourne, was in a forward state, and would soon be opened.

21st.—I waited upon His Excellency the Governor, who received me with great kindness. As he learned it was my intention, in company with Mr. Butters, to visit the gold-fields, he gave us, unsolicited, a letter to each of the Gold Commissioners, desiring that suitable attention might be shown us, and such services rendered as we might require.

In the afternoon I opened a neat chapel in the rapidly increasing town of Brunswick, about three miles from Melbourne; and, in the evening, a person from the "diggings," who had, as he said, formerly obtained benefit from my ministry, presented me with a small nugget of gold, as a token of his love. The spirit in which this was done greatly enhanced the value of the gift.

22d.—Started in company with Mr. Butters for the gold-fields. We were each provided with a blue veil, to afford us some protection from showers of dust, and swarms of flies: nor were we in this respect singular; for not only was every traveller we met similarly protected, but bullock-drivers, and even horses, were sporting veils. Our vehicle was much like an English market-cart, and the road being so full of ruts and roots, we had jolting extraordinary, and bumping in the superlative degree. After travelling ten miles we halted to refresh our horse, and were charged 5s. for a small feed of corn. We journeyed twelve miles farther, and then dined. For a little roast mutton we were each charged 4s., and 1s. for a very indifferent glass of ale. Proceeding thirteen miles farther, we reached Gisbourne, a beautiful settlement in a rich valley, where we remained for the night. The charges here were, tea 4s. each, bed 4s. each, horse for the night 20s.; and all these charges were thought very reasonable. And certainly they were, compared with the charges made but a few months previously. During the day we travelled through a rich country; some of

it cultivated and very productive, and nearly the whole of it capable of amply repaying the labour of the husbandman. Townships were being laid out in different parts of our journey, and in nearly every one of them a site had been obtained for a Wesleyan Chapel.

23d.—After a night's rest at "The Mount Macedon Hotel," a very comfortable inn, we commenced our journey at 5 o'clock, and proceeded through the Black Forest. The traffic on the road was very considerable. Some families were on their way to the gold-fields with various vehicles, containing all their goods and chattels, in many cases surmounted by women and children, who appeared to have been a long time strangers to soap and water, and presented forms of great wretchedness. In some cases the horses becoming restive, or feeling unable to proceed, men and women were seen pushing behind the vehicles. Other parties were encamped by the roadside, *à la gipsy*, and one man was seen crawling out of a hollow tree, where he had been reposing for the night. Ever and anon we met with the skeleton of a bullock, or horse, which had fallen beneath the terrible labour of a journey through the Black Forest.

About 8 o'clock we reached Wood End, where we halted for breakfast, and had to pay according to the same exorbitant scale to which we had already been subjected. We inspected a site for a chapel, there being no place of worship in the village. Travelling fifteen miles farther, we reached Malmesbury, a new and rising settlement, where we remained a couple of hours, and paid 7s. 6d. for a feed of corn. We examined the township, and Mr. Butters, with his usual discernment and promptitude, selected a site for a Wesleyan Chapel. Our horse being still very fresh, we determined, if possible, to drive eighteen miles farther, in order that we might reach Forest Creek, the first part of the Mount Alexander gold-fields, which we happily accomplished about 7 o'clock P.M. Much of the country through which we had passed during the day was covered with large gum trees, in such degree as to give it generally a most splendid park-like appearance. The road was

well supplied with houses for the accommodation of travellers; but many of them were of the rudest construction, and some of them mere calico tents flapping in the wind.

Having found our way to the humble residence of the Rev. W. C. Currey, our Missionary in the Forest Creek part of the gold-fields, we met with as kind and hospitable a reception as a lonely bachelor in his tabernacle home could give.

24th.—After sleeping for the night, as well as a creaking tent with its flapping canvass and mouse occupants with their numerous gambols would permit, I rose early, and, in company with Mr. Currey, walked to the summit of an adjoining hill, whence we had an extensive view of this part of the gold-fields. In the basin or valley beneath, the "creek," or rivulet, was winding its serpentine course; and for several miles the upheaved valley, and mountain slopes covered with tents of various forms and sizes, spread before us a fairy city, and presented altogether a scene the most novel and romantic that can well be imagined. The diggers in large numbers were at their work, and the grotesque figures which many of them exhibited made no common demand on the risible faculties. Anxious to see the whole process of gold-digging, I inspected several holes from 10 to 20 feet deep; saw the auriferous earth dug from them, and witnessed its washing, cradling, &c. The first washing I saw comprised eight tubs of earth, which yielded one pennyweight of gold, and that was kindly presented to me.

After breakfast we went through the whole of Forest Creek diggings, and also visited those in Campbell's Creek, where the tents were more numerous, and the fields more productive. I saw the whole process of gold-seeking often repeated, and conversed with several diggers. At one hole I met with two men who had arrived a few weeks previously from London, and they were covered with clay, their very beards being clotted with it. After a few preliminary remarks, the following conversation took place.

"How do you like this country?" "Not at all." "Have

you been successful in digging for treasure?" "We have got a little, but at great labour." "Have you felt disappointed in your anticipations?" "Very much so: the state of things here has been greatly misrepresented." "What is your intention as to the future?" "To get back to England as soon as possible, to let the people know the truth." "Perhaps if you were to get your portraits taken as you now appear, and send them home, they would give the people a better idea of a digger's life and position than anything else." "Bless you, Sir, were we to do that, our own mothers would not know us!" To this I readily assented. On marking the whole process of gold-digging, I was forcibly reminded of gold being in more senses than one "filthy lucre."

I found that a storekeeper with whom we dined was greatly respected among the gold-seekers. One of them said to me, "He is a fair trader, a conscientious man, a very religious man, Sir; and never takes advantage of any person." I was thankful to hear such a testimony to religious worth, and not the less so when I found the storekeeper was a member of the Wesleyan church.

In the course of the day I saw a digger's wedding. The party, in four cars, or rather market-carts, drove through the diggings in costly array, with ribbons floating in rich profusion, and in such a "neck-or-nothing" style as to bring every dog from his kennel, and many a digger out of his hole. I trembled for the safety of the party, and for some time expected every moment to see the vehicles upset, and the joy of the occasion turned into mourning.

On returning to the Mission-House I passed a man with several geese for sale, and on my inquiring their price, he asked the modest sum of 35s. each, which, according to his testimony, was a great reduction of the price geese had previously commanded. Times were getting bad!

In the evening I had a walk among the tents, and heard the inmates of several of them singing Wesley's Hymns, which forcibly reminded me of another land. I also gained much information from some parties I met with. One person told

me that the most successful diggers were Cornishmen and convicts. The previous employment of the former as miners gave them great advantage as diggers; and the State-education of the latter had made them well acquainted with the use of the pick and the shovel, which they used with good effect in obtaining gold. Another person informed me that the Cornish Methodists on the gold-fields, to whose singing we had just been listening, were very zealous, and would not object to a Minister killing himself with hard labour, but would rather praise him for it; and then, gathering devoutly about his corpse, they would lustily sing,—

“ Rejoice for a brother deceased.”

25th.—*Sunday.* Christmas-day, and very cold. Yesterday the sun was so hot as to produce a blister on the back of my hand, but to-day I had to wear an overcoat, and a fire in the tent was necessary to prevent me from shivering. At 5 o'clock A.M., I attended a good prayer-meeting. Several appropriate Christmas carols were sung, and many fervent prayers offered. At 11 o'clock I preached, and again in the evening, to large and deeply interesting congregations. Several present had formerly been under my pastoral care; and our meeting on Mount Alexander was therefore attended with peculiar feelings and many reminiscences. In this part of the gold-fields I found five Wesleyan Chapels, or tents; one capable of accommodating 700 persons, the others of smaller dimensions, all supplied by Mr. Currey and 14 local-preachers.

26th.—Left Forest Creek for Bendigo, 35 miles distant, but another part of the Mount Alexander gold-fields. We started early, and, after travelling nine miles, called at the Porcupine Inn, and were told by the landlord's father that his son had been twelve months there, and having during that period realized a handsome fortune, was now about to retire. I greatly marvelled at this statement; but when our bill was presented, which showed we were charged 7s. 6d. for a feed of corn, and 6s. for a bottle of weak ale, the profit on which must have been

at least 1,000 per cent., I ceased to marvel, excepting at the flagrant extortion practised upon us.

We reached Bendigo at 1 o'clock. The valley through which this creek runs was for miles covered with tents, some of which formed streets and squares, bearing names familiar to those who have lived at the West end of London. The tents were of a superior description to those of Forest Creek; the stores more numerous, and better arranged; and the whole city-looking place presented a most imposing aspect, telling of both labour and reward.

The Rev. Thomas Raston, our Missionary, and several friends, gave us a hearty welcome. The Quarterly-Meeting of the Circuit being held in the afternoon, I availed myself of the opportunity of attending it, and was gratified with the spirit manifested, and the vigorous character of Methodism in that locality. Piety, intelligence, zeal, and liberality marked the character of the meeting.

I was kindly furnished with an apartment in a store for sleeping; but the heat was so intolerable, and the large flies so numerous, and so ferocious in their attacks upon the stranger, that I hailed the morning dawn with grateful emotion, as it enabled me to escape from my tormentors. I had previously lodged in many an uncomfortable place, where rats, and mice, and centipedes, and scorpions, and lizards, had disturbed my repose; but never before had I been so thoroughly beaten: and I felt a willingness to encounter all those enemies again in one grand allied army, rather than have to endure the tortures of such another night of fly-invasion as I suffered at the Bendigo diggings. Never before had I such an idea of the Egyptian plague of flies as was this night so painfully taught me!

27th.—Breakfasted with Mr. and Mrs. Burrall in their tent, and was treated with generous hospitality. After breakfast I called upon Mr. Raston, and received an account of the severe privations connected with his recent shipwreck on the coast of Brazil, from the effects of which his excellent wife was still suffering. Whilst I was there a digger came to be married. The eyes of the "intended" were *black*, as the result of a severe

beating she had received from him, and for which brutal assault, a few days previously, he had been fined by a Magistrate the sum of twenty pounds; and yet, when the Minister said, "Wilt thou have this man to be thy wedded husband?" the woman, nothing daunted, notwithstanding her black eyes, emphatically said, "I WILL!"

After inspecting many of the diggings, I attended a tea-meeting in the afternoon at White Hills. It was held in our tent-chapel, and numerously attended, chiefly by Cornish people, many of whom I had known in that land "whose stones are iron, and out of whose hills thou mayest dig brass." The tea-meeting, with its saffron cake, was got up in the best style of Cornwall. Having been requested to give the assembly an account of my recent visit to the Polynesian Islands, I spoke for an hour and a half; after which I baptized five children, gave an address on baptism, and then preached a sermon. A collection was made to defray the cost of the chapel, and the required amount was contributed.

I received a few small nuggets as tokens of friendship, and many expressions of thankfulness for my visit. I was grateful to find that so many of our people had remained faithful, and were prosecuting their religious duties with vigour and success. I also learned with much satisfaction that several persons at the diggings had found that which is more precious than gold, and were laying up treasure in heaven. Not fewer than a hundred conversions to God had taken place in connection with Bendigo, and the old members had been greatly quickened and invigorated. One person told me he had come in search of gold, and had found the "pearl of great price." But there were other individuals who had proved unfaithful, and become dissipated. One of that class came to me in a state of intoxication, and described the great benefit he had received from my ministry! He moreover urged me to preach from a certain text, and offered to give me a tumbler full of nuggets if I would do so! A most affecting case.

With regard to the *social* condition of the people in the gold-fields, the subject is so wide that only some general features

of it can be noticed. It is now generally known that the best diggings are exhausted: that whereas eighteen months ago an ounce a day per man was the ordinary yield, now men willingly toil for one-fourth part of that amount. In those palmy and "golden" days men were completely reckless of their wealth. Enormous prices were charged for the common necessities of life, and those extravagant prices were cheerfully paid. Men did not care what they spent; neither did they care for the prices of goods; but a great change has now taken place. Although the cost of various articles of food, &c., has not been greatly reduced, yet the diggers are now wary and economical of their gold.

"Without attempting to darken the scene," says Mr. Raston, "there is an amount of misery and wretchedness in the diggings quite unknown to those not residing on the spot. There will always be a class of unsuccessful miners. Physically unqualified, their strength fails under the severe labour; disappointment leads on to a course of dissipation, with all its train of evils, disease, and death. Numbers of these unfortunate beings are found wandering in the bush, in a state of complete insanity, or madness; and hundreds die, and are thrown into empty holes, or are buried in some obscure corner, far away from the knowledge or interference of the governing powers. At this season of the year diseases are particularly rife, and as far as cases do come under our notice they are indeed melancholy and distressing. Without proper food,—without any kind attentions,—without any comforting voice or hand to soothe their last moments,—hundreds have passed into another world, unknown and unlamented."

The life of a gold-digger is often sketched more for effect than for truth. The fortunate digger, as he is seen squandering his money in Melbourne, or in other places, may inspire those around him with enthusiasm. But things as seen on the gold-fields are very different: four or five diggers are generally huddled together in one small tent, often not more than ten feet square, made of a single ply of cotton cloth, and wholly incapable of keeping out the rain, which pours through as from

a sieve; and the heat, at this season of the year, scorches up everything inside the tent; whilst myriads of large flies are continually annoying everybody, and destroying everything; and, above all, the very dust seems to be alive with fleas. The digger having finished a hard day's work in a narrow confined hole, half covered with water, (sometimes for weeks and months not getting a speck of gold,) at night retires, with four or five weary companions, to rest upon the bare ground of the tent, covering himself with a soiled blanket. His food is constantly fat mutton and bread, with a pint of bitter-tea. No wonder that so many look sickly and haggard, and that thousands are continually wandering about from one section of the gold-fields to another.

There is, however, in what is called the township of Sandhurst, a rapidly improving state of things. The people have more social comfort, a better class of dwellings, and more of the natural appliances of life. And when the lands shall be unlocked, and people can be assured that they are not building on, nor cultivating, lands which may be torn from them, there is no question of a still greater improvement.

With regard to the *moral* state of society, there is a great variety of opinions, and those opinions are widely different. "I have examined the records of crime at the Police Court," says Mr. Raston, "and find that an average of twenty-five cases are arraigned every day. Many of the charges are of a frightful character: shooting and stabbing with intent, brutality of husbands, &c., all resulting from drunkenness. There are some burglaries, but horse-stealing seems to be the master-crime of the country. Yet, considering the vast amount of population, 31,000, scattered over a large extent of country, at least thirty miles in circumference, and comprising some of the worst men from all parts of the world, I feel bound to admit that the morality of the diggings here is above the common average."

It is stated, however, that the present class of diggers is entirely new; that the successful men have left the field, and returned to England, or the neighbouring colonies, where

greater facilities are offered for investment of capital in land; but, whether attributable to a change in population or not, it is admitted on all hands that so great is the change that there is now more feeling of security, both as to person and property, here than in Melbourne; whilst formerly it was positively dangerous even to be supposed to have gold or money.

Another way of accounting for the general security is, that the "revolver" has found a lodgment in every tent; and every digger being well armed, and prepared for self-defence, men are deterred from acts of theft. This will undoubtedly exert some influence upon the population; but there is, unquestionably, a higher ground to be taken. The influence of the Christian Church is, in my judgment, the chief cause of the moral improvement which has taken place. Religion is everywhere respected, its Ministers honoured, and all places of worship are well attended. Christianity here does not merge itself—does not lose its identity. It stands out in bold relief and full expression, and the distinction between the man of God and the man of the world is so striking and manifest, and is so generally acknowledged and felt, that an ameliorating and moralizing influence is diffused among the community.

Questions answered by Mr. Raston:—

"1. As many members of the Wesleyan church have emigrated to this region, have they generally been found faithful?"

"Whether many members of the Wesleyan church have emigrated to this region, the gold-field, I do not know, nor have I any means of knowing. With but few exceptions, the whole of our members in the Sandhurst Circuit are from the neighbouring colonies, and from other parts of Victoria, and *not* direct from England. Of their deep and fervent piety, their fine Christian principle, and their zeal for the cause of God, I have the highest opinion, and no case of defection has occurred during the past four months. That there are many other persons on the diggings who have been members of our church in various parts of the world, may be readily conjectured; but

if so, they are not now joined with us. Many present their credentials of membership in Melbourne: what reception they there meet with is not for me to affirm, or whether they maintain their integrity."

"2. Have you witnessed any cases of conversion to God amongst the diggers?"

"About six months ago, there was a great revival of religion at White Hills: some hundreds were converted to God, and the writer has heard many express their thankfulness for having come to the gold-fields,—that it was here they obtained the 'pearl of great price,' more to be valued than all the gold in the universe. The work alluded to was carried on entirely by the lay-members, there being then no Minister in the place. During the last four months there have been many additions to the Society, and many signal conversions to God: many have become members who had previously belonged to no branch of the Church of Christ. Not a week passes without conversions to God."

"3. How many chapels are there in your Circuit, and what number of local-preachers assist you in supplying them?"

"We have at present five places of worship, which we call chapels. Four of these places are canvass, covering a prepared wooden frame. The one at White Hills has cost £245. We have only one wooden building at present, but it is proposed that a large and respectable chapel, either of wood or stone, shall be built at Sandhurst, as soon as the land can be obtained from the Government. We have also several places of open-air preaching, which are well supplied and well attended.

"In the month of September last, the local-preachers numbered twenty names on the plan; now there are only four remaining, so great are the changes incident to the gold-fields. The faithfulness, the activity, the zeal, and the spirituality of the local brethren who have assisted in this Circuit, are beyond all praise."

"4. What are the present state and prospects of Methodism in this part of the gold-fields?"

"The Bendigo gold-fields are emphatically called 'dry diggings.' In the summer months the people leave by thousands, and return on the approach of the rainy-season. So far as I am acquainted with the nature of the Bendigo diggings, I believe they will yield remunerative labour for many years to come,—perhaps not to individual labour so much as to working companies. But any better discovery would greatly alter the prospect. A striking illustration has just presented itself. A rich gold-field is discovered, and there is a complete exodus. Bendigo, for the present, is greatly reduced in its population. Unquestionably, the rainy-season will bring many back; and especially when the land is sold, there will be a less migratory population.

"In October last we had 200 accredited members; there are not now more than 60. Probably, before the end of January, we shall have fewer still. The members of our Society, however, form but a small proportion of the members of our congregations.

"The Wesleyan church stands high in public estimation, and certainly takes the lead in enterprise and usefulness. But what may be its future history in this locality is quite uncertain. Let us have the people, and we fear not for the future. It is God's own work, and it must prosper."

"5. What is the number and state of your Schools?"

"First. Day-schools. The school at White Hills is under the care of a very efficient master. The scholars have just been examined, and have given evidence that this is the highest school in the diggings. Scholars, 55. In the school at Golden-square there has been much improvement in general knowledge. Scholars, 64. In both schools, which are examined quarterly, there is great order and good conduct; but the children are young, and were mostly untaught when first entered. Each school receives a grant of £100 per annum from the Denominational School Board.

"Second. Sabbath-schools. In the Circuit we have four of these schools; 170 scholars attend, with 24 teachers. Rule and order are strictly preserved, and the management of the

excellent teachers is such as to win the affections of the children, and to insure a regular attendance.*

"In concluding these replies I would observe, that what is statistical is correct,—what is descriptive may be vastly different with the experience of next week. In no part of the world is the mutability of human affairs so apparent. The diggers are exceedingly moveable goods. At every 'rush,' there is a rush indeed. In our church-matters we organize, arrange, and make our plans, which, in a few weeks or days, are all overturned, and almost every week necessitates an alteration. Under these circumstances the position of a Minister is one which requires much patience and perseverance.

"Whatever may be the future state—moral, civil, and religious—of this section of the gold-fields of Australia is all unknown. But it is the general opinion that Bendigo will become more densely populated than ever in the ensuing winter; and that, when the land sales are effected, there will be a greater fixity of all interests."

28th.—Started for Melbourne. Passed several squatting establishments; and after a day most toilsome in consequence of the excessive heat and dust, we reached Castlemain, on the Forest Creek diggings, about 6 o'clock, overpowered with fatigue. Our friends had got up a large tea-meeting, and were waiting for our arrival. Mr. Hitchcock, brother of the well-known Mr. Hitchcock, of London, had kindly offered his spacious and convenient saleroom for the occasion. The tables were beautifully arranged, the provisions ample, and of the best quality, and the attendance about 800. The meeting was addressed by several Ministers and gentlemen, and a resolution, approving of the object of my mission, was unanimously and

* Sir Charles Hotham, the Governor, visited Bendigo on September 4th, 1854, and was presented with a loyal address by a deputation from the Wesleyan Body. The Rev. T. Raston says, "His Excellency received the deputation with great courtesy; expressed his entire satisfaction in the labours and successes of the Wesleyan church in this colony; and said that throughout the gold-fields which he had visited, the Wesleyans were pre-eminent, and effecting more than any other church in the great work of education."

most heartily adopted. At the conclusion, a collection was made, amounting to £130, which sum fully paid the chapel debts recently incurred in this part of the gold-fields.

We remained at the "Criterion Inn," but the landlord would not receive anything for our accommodation. This was a mark of great respect paid to the office we sustained.

In reply to various inquiries relative to the Forest Creek gold-fields, I received from the Rev. W. C. Currey the following communication :—

"When the gold-fields were first discovered, a great number of prisoners from Van Diemen's Land made their way to them. Having obtained an abundance of wealth, they thought they had a right to spend it as they pleased. In consequence of the inducements offered, the police, with other Government employés, left their situations, and thus completely disorganized society. When I arrived in Melbourne, the city appeared to be in the possession of the mob, and every man did what seemed right in his own eyes. A change, however, has been effected.

"The number of inhabitants on the principal gold-fields is about 80,000,—that is, about one-third of the population of the colony. The population of Mount Alexander, including Forest Creek and Bendigo, has generally been about the same in number : very great fluctuations take place between the two places ; sometimes the population in one place doubles that of the other,—Bendigo being preferred in winter, and Forest Creek in summer.

"Although the population may remain about the same as to number, the individuals of which it is composed are constantly changing : it is like the ebb and flow of the sea. The average stay of each party is, I should think, about three months. The same parties may return, but still their stay, while in the gold-fields, is no longer than three months. The alterations are sudden, and the effect most amusing. What is called a 'rush' takes place, and, in a few days, where not an indication of man's existence was perceivable, thousands are congregated. First appear a few carts, on which are placed the diggers'

tools, clothes, &c. The tents are soon pitched, trees cut down, fires lit, and all the hurry and bustle of a busy encampment at once is seen. In a short period butchers' shops are erected, stores make their appearance, medical men exhibit their signs, lawyers announce their presence, and all the blessings of civilized life are placed within reach of the lucky digger. The varied character of the signs is most amusing: on the one hand you observe 'Best London Boots;' on the other 'New York Lodging-house.' Here you see 'Restaurant of all Nations;' there you observe 'Adelaide Boarding-house.' Every nation and colony is here represented in the flags and signs exhibited, with the exception of Van Diemen's Land.

"These encampments are formed with great rapidity, and disappear with equal celerity. I have observed, several times, encampments consisting of from five to ten thousand people formed in the course of a few days, and as rapidly melted away; the ruins of a golden city being nothing more than a few sod chimneys, and broken bottles strewed all around.

"With regard to the productiveness of the gold-fields, I may remark, that I was in South Australia when the exodus for the diggings first commenced; that I stayed until the return of the first parties; and I fully believe that the accounts published in the local papers as to the success of different parties were not exaggerated. Not one person from the extensive district in which I resided came back without obtaining gold: they were absent about twelve weeks, and the lowest sum obtained by any individual was one hundred and seventy pounds.

"The yield of gold is not now so large as it was, but, on the other hand, provisions are much cheaper than they were, and the diggers obtain a far better price for the gold at the diggings. At one time the price of gold was only £2 15s.; then it rose to £3 6s.; at the present time it is £3 14s. 6d., generally within a shilling of the Melbourne price. I know that the diggers often complain,—and the more they obtain the more they complain. They have their reasons for acting thus. First, for fear that some one should come, and

drive in on them. Secondly, from fear that they may be robbed, if it be known that they have gold. I used to reckon that the average earnings of the diggers were £500 per annum, but I feel inclined to modify the amount now. I think if we say £1 per day, or £365 per annum, we shall give but a low estimate. I have made these calculations with much care. Of course many diggers make far more than this, but then many make less.

"When at Balaarat I stayed at the house of a man whom I knew when at Geelong. He was employed as a quarryman. On the day I arrived at Balaarat he brought up, as the result of the day's work of his party, a quart-pot full of nuggets. From that hole they took eighty pounds weight of gold. They had about 2,000 tubs to wash; and the day I left they sold the hole for £200 cash, having no more time to spend at it. Of course they had taken out the greater part, or they would not have sold it. Mr. Vipont, the Missionary there, told me that this man, who is not thirty years of age, has at the present time nearly £20,000 in the bank. Mr. Harding's nephew has just left off digging. He had not made more than £20 for the last month. I submit that £240 per year is not bad pay; but then he had the offer of a situation, and preferred a regular salary.

"A Cornishman, whom I knew in Adelaide, came to me one day, and said he was going to Bendigo, as he found that the diggings at Fryer's Creek did not pay. I asked him what he had made there; he answered, that he had done very *wisht* to what he had when in Forest Creek, for he had not obtained more than half an ounce per day, about £10 per week. This was the way in which they used to talk.

"Indeed to write all I know of individual success would occupy so much time that I cannot attempt it. I know there have been many failures, and at many of these I do not wonder; but I have not known an instance of a man or woman willing to work, who has not been able to do well. In fact, we require a new vocabulary to suit the expectations and wishes of the diggers. Many who in England were satisfied with 8s. or 10s.

per week, now talk about hundreds with an ease that would quite astonish their companions at home. I have now a request to obtain a woman as a servant in the hospital; we pay the person at present there the sum of £3 per week. I was unable to obtain a master for the School at Wesley Hill, during the whole of last quarter, with a Government salary of £2 per week, and fees about £3 per week more. I was applied to by a gentleman of my acquaintance, to recommend a man and his wife as general servants; I asked the salary, and was told it was £165 per annum, and rations. An advertisement appeared in the paper yesterday, offering piecework on the roads by which parties could obtain £1 per day.

"The price of food on the diggings is about 25 per cent. more than in town; but then, on the other hand, there are great advantages,—the climate is favourable, there is no house-rent to pay, nothing for wood or water,—so that a family, if they possess a tent, can live cheaper than in town.

"The people, upon the whole, have conducted themselves well. The reports in the public papers were, in many cases, untrue, and others greatly exaggerated. I never lived in any place with the same number of people, where there was so little disturbance, or where there was greater security of life and property. For eighteen months I did not see a fight or disturbance of any consequence. I have seen upwards of 700 diggers at once chasing a thief, or thieves; and I feel confident, that were the matter investigated, it would be found that the greater number of the thieves captured have been taken by the diggers, and placed under the control of the police. This absence of riot, so rife in other localities, I attribute in a great measure to the prohibition of the sale of intoxicating drinks: since the public-houses have been opened it is very different.

"As a church we have accomplished much. We were the first to preach the Gospel in the gold-fields, erect chapels, commence Sunday-schools; and we have been made an abundant blessing. Mr. Symons commenced to labour there, in conjunction with Mr. Chapman, in the month of February, 1852.

They had to submit to great privations, in common with the diggers. They had to perform all the domestic duties for themselves. I went to the diggings in August, 1852. Mr. Symons had left for Adelaide. I found one chapel, and now at Forest Creek alone we have five. We have also 14 Local-preachers with 7 Class-leaders, 107 full members, and I believe three times as many who are members elsewhere, and hope soon to return to their friends.

"We have to endure hardships; but I have laid down this principle, that what any number of men can do for gold, I can do for Christ. We have had glorious manifestations of the Divine presence,—souls saved, believers comforted; and although we have been unfaithful, I hope that God has been glorified.

"With regard to the general question of emigration to this colony, it is the opinion of gentlemen well acquainted with the subject that there is room for all: and that the colony of Victoria would support a larger agricultural population than any other colony in the Southern Hemisphere. The Government are now surveying the land in the neighbourhood of the gold-fields, and when this is sold the miners will settle down, and great benefit will result.

"There are hospitals at the principal gold-fields. The one established at Castlemain is one of the best-conducted institutions in the colony. We give our surgeon £500 per annum, with board and apartments. There is accommodation for 25 patients. The diggers, as a class, are always ready to relieve cases of distress. Mr. H. D., of Tuckingmill, died some time since, leaving a widow and three children, and in a short time the sum of £276 was collected for them.

"The diggers comprise in their number men of all classes. I have seen Justices of the Peace, members of the University, Clergymen, Dissenting Ministers, and members of the most respectable families, engaged in gold-digging. They learned, in many instances for the first time, the full effect of the curse, and will, no doubt, respect the working classes as long as they live."

29th.—We left early, that we might rest during the heat of

the day. In taking my leave of the gold-fields, I could not but feel thankful to God for the good which existed thereon. I left with a much more favourable impression relative to the moral condition of the digging population than I had previously received from newspaper reports. But as it is constantly changing, it may, in a few days, present a very different phase. The Gospel, however, is there, and will doubtless still be corrective.

After a hard day's travelling, we reached Gisbourne about 8 o'clock, and were again comfortably accommodated at the "Mount Macedon Hotel."

30th.—Started at 4 o'clock A.M., and travelled 18 miles to breakfast. The inn at which we stopped was kept by a person who had once been an excellent local-preacher in England. It appeared that about two years ago, he, as a poor man, became a publican, and since then had realized £10,000. But as the result, according to his own spontaneous statement, he had lost all sense of religion, learned to drink freely, and was truly a miserable man. "They that will be rich fall into temptation and a snare." Many spoke of this man as very fortunate. But "what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

About 3 o'clock we reached Melbourne in safety. During our tour I asked scores of persons, including individuals of nearly every class of society, two questions; namely, Does the state of things in the colony meet the expectations you had formed of it previously to your arrival? And, Is it your intention to settle in this colony? To each of these questions in every case from recent emigrants, the reply was a most decided and emphatic *No*. They spoke of the climate, and their unexpected discomforts, as reasons for returning to their native land as soon as possible. Others, however, who had been a few years in the colony, and who had got over their home-sickness, and learned to "rough it," spoke very differently on the subject.

On our journey to Melbourne we met many vehicles laden with goods, and conveying women and children to the gold-

fields, some of whom looked exceedingly miserable. Numbers of men were also wending their way thither with heavy loads, and so burnt with the sun, and covered with dust, that their most intimate friends would hardly have been able to identify them. If men in their attempts to lay up treasure in heaven were to practise similar self-denial, and endure similar hardships, their success would be complete; but, alas! "the children of this world are wiser in their generation than the children of light!"

31st.—Concluded the year with solemn thoughts. To me it had been an eventful year. I had been in perils in the sea, in perils in the wilderness, in perils amongst the Heathen, and in deaths oft; and I trust, on a review of the whole, my heart was sincerely grateful to my gracious Benefactor and Preserver.

CHAPTER XVII.

NEW-YEAR—Hot wind and dust-storm—Departure for Van Diemen's Land—Arrival in Launceston—Journey through the island—Hobart-Town—Various meetings—Sandy-Bay—Return to Launceston—More meetings—Contributions for additional Ministers—Inconvenience of departing from a penal Colony—Rise and progress of Methodism in the land—Arrival in Melbourne—Meetings—Review of the Mission in Victoria—Mission to the Aborigines—Cause of its failure—Native Institution at Mount Franklin.

NEW-YEAR'S DAY, 1854.—I felt the rapid flight of time very instructive. "For what is your life? It is even a vapour that appeareth for a short time, and then vanisheth away." I preached in Collins-street morning and evening, and in the afternoon took part in the covenant-service. A good day, the fruit of which I hope will appear in eternity.

Januury 2d.—Dined with Mr. Pascoe, at St. Kilda. Providence having recently blessed him with large wealth, I was happy to find him willing to support the cause of God with an enlightened liberality; for, in addition to his contribution in behalf of Australia, he spontaneously offered me £100 to be added to the Connexional Fund for the relief of the various institutions of Methodism in England.

3d.—A most fearful day in Melbourne. A hot wind blew from the North, and with such power as to fill the atmosphere with dust. It appeared as if the earth had been torn in pieces and pulverized, and then scattered in wild confusion over the city; the dust partially obscuring the sun, and rendering it perilous for mortals to open their eyes. The wind, too, was not merely warm, but hot, as if coming from a mountain of fire, or from ten thousand furnaces in some very contiguous region; and produced such a sense of suffocation as was truly alarming, especially to invalids. Never, in any part of the world, had I previously experienced such a dreadful day. Happily such days are not of frequent occurrence, or Australia would be insupportable.

I left the city at 11 o'clock for Van Diemen's Land, and, though greatly relieved, I was not entirely freed from the dreadful tempest of fiery wind and dust, until I had gone some miles from shore. Nor did the veil which I wore afford me much protection.

4th.—After a very quick passage by the "Lady Bird" steamer, I arrived in Launceston about 7 o'clock P.M. The town is 40 miles from the sea. The river Tamar, leading to it, is very serpentine, and generally fringed on either side with the native forest. A few cultivated spots were seen on the mountain slopes, and the fields were white unto the harvest. George-Town, in one of the bends of the river, presented evidence of much taste; and as it is intended mainly for the accommodation of persons visiting this locality for the purpose of bathing, it will no doubt become a place of fashionable resort.

On landing at Launceston I asked the way to the Wesleyan Chapel, and the respectable individual to whom I spoke,

inquired, "To what Denomination of Christians does that chapel belong?" I went on, and repeated my inquiry to another person; and after rubbing his forehead for some time, as if to awaken his ideas, he sent me to the Scotch Church. From these casual occurrences I concluded that Methodism had not filled Launceston with its doctrines. After some other difficulties I arrived at the Mission-House, and met with a hearty welcome from the Rév. J. Innes, and his devoted wife.

5th.—Examined the town, which lies in a basin. It contains many good buildings, and several places of worship. Commercially, I found it in a very healthy state; but the convict-gangs that appeared in the streets presented a very dark shade in the otherwise pleasant picture.

6th.—Started by coach, at 5 o'clock A.M., for Hobart-Town, a distance of 120 miles. The road having been macadamized by the convicts, was very good, and the travelling rapid, averaging ten miles an hour. I was pleased with the appearance of the country. It did not, however, seem so rich or so extensively cultivated as I had expected. For more than half the way only a few farms had been redeemed from the forest, and those not very productive; but as we came within about forty miles of Hobart-Town I perceived a great improvement,—beautiful farms on either side of the road, with their fields either reaped or ready for the sickle; and the remainder of the road was through a romantic and generally rich and cultivated country.

In my journey I passed through Perth, Campbell-Town, Ross, Oatlands, Green Ponds, Bagdad, Brighton, and Bridgewater; all villages or towns generally indicating prosperity, and few of them without a Wesleyan Chapel. I also went through Jericho, nigh unto Jerusalem, and passed over Jordan!

7th.—Took a drive through Hobart-Town, and was much delighted with its thoroughly English appearance. It is beautifully situated on the bank of the Derwent, at the foot of Mount Wellington, a snow-capped mountain, 4,000 feet high; and comprises many buildings which would not disgrace any part of the West end of London.

8th.—*Sunday.* Preached twice in the Wesleyan Chapel,—a substantial building, which will accommodate 1,500 hearers; but it was indifferently attended. The gold-fields, I understood, having attracted many who formerly worshipped within its walls, it was left with but a skeleton of a congregation. The diggers, however, were beginning to return, and some of them with considerable wealth.

9th.—Held a District Meeting of the Ministers, and in the evening attended the Annual Missionary Meeting. Joseph Hone, Esq., Master of the Supreme Court and Chairman of the Quarter Sessions, occupied the chair, and the Meeting was addressed by Ministers of different Denominations. The people were evidently deeply interested, and they contributed liberally.

10th.—The object of my deputation having been fully stated to the District Meeting, the Ministers, after a lengthy conversation, expressed unanimously their approval of the proposed new Ecclesiastical arrangements.

11th.—To-day the Stewards attended the District Meeting, and, after transacting the usual financial business, they considered the object of my mission to these colonies, and expressed their hearty concurrence in the same.

In the evening a tea-meeting was held, and an Address, indicating very kind feeling, and high Christian principle, was presented to me with much courtesy. In the course of the evening it was agreed that two additional Ministers should be procured from England; and the sum of £250 was at once contributed to meet the expenses of their outfit and passage. One gentleman present, who had given a great deal to religious and benevolent objects, said he had never felt sorry for giving, but had often felt sorry for not giving. The spirit of the meeting was highly satisfactory.

12th.—This morning I visited Sandy-Bay, a lovely spot about two miles from Hobart-Town. The gentleman who drove me there I had known as a very poor man in England; but having, as he said, several years ago given his heart to God in connection with my ministry, he wished to show me

how the Lord had blessed him. He therefore drove me in his own phaeton, and showed me through the beautiful premises he had lately purchased for his residence. Having obtained sufficient wealth, he had retired from business, and intended to devote the residue of his days to the service of God and his Church. He was not puffed up; and did not say, "My own arm hath gotten me the victory;" but meekly ascribed his temporal blessings to the goodness of God, and evidently felt his increased responsibility. At our Missionary Meeting he had given a cheque for £10, and at the tea-meeting a cheque for £30, to procure additional Ministers for the colony. Whilst he thus salts his property, it will be preserved, and rendered a great blessing to him.

After having been most hospitably entertained by Mr. Rowland Waterhouse during my stay in Hobart-Town, I left this evening by the mail for Launceston. Mrs. Waterhouse, the widow of the late Rev. John Waterhouse, kindly presented me with two manuscript letters of the late Rev. John Wesley, a gift duly appreciated. [*Note I.*]

13th.—Arrived at Launceston at 10 o'clock. Only a few years ago the journey occupied seven days; now it is performed in about twelve hours. In the afternoon a gentleman kindly sent me a basket of mulberries from his garden, which were most delicious, and surpassed any fruit of the kind I had previously tasted. The fruit of the island I found very good; and as it was now the season for gooseberries, peaches, apricots, apples, &c., I had a great treat, and especially of gooseberries.

14th.—Several friends called upon me,—some from a great distance; and all expressed their hearty attachment to our Body, and their willingness to aid in giving effect to the new arrangement about to be made.

15th.—*Sunday.* I preached twice in the beautiful Wesleyan Chapel, in behalf of the Missionary Society. The congregations were large and respectable. A day of much comfort.

16th.—The Missionary Meeting was held this evening; J. W. Gleadow, Esq., M.L.S., occupied the chair, and delivered an excellent speech. Ministers of different Denominations spoke.

Deep interest was excited, and a liberal collection, much in advance of former years, was the result.

17th.—Attended a public breakfast, and was presented with a highly gratifying Address. We had some superior speaking, and a fine glow of hallowed feeling. As the Hobart-Town friends had contributed an amount to pay the expenses of two Ministers to the colony, the Launceston friends also liberally contributed £200 for a similar purpose, that four instead of two might be sent, as soon as possible, to occupy fields of labour greatly needing them.

I took luncheon with Alderman Crooks, and he and many kind friends accompanied me to the ship, which left at 2 o'clock for Melbourne. How cementing is religious feeling! I had been hardly a fortnight in Van Diemen's Land, and yet already felt such oneness of spirit with many of the people, that it was not without a pang I left them; believing, as I did, that our personal intercourse in this world was at an end, and that I should see their faces no more. May we meet in a better land!

We passed rapidly down the river as far as George-Town, where we were detained an hour, to be inspected by Government officials. This arrangement is no doubt necessary to prevent the escape of convicts; but it was more than humiliating to be questioned on the subject of one's liberty. Some on board had been convicts, but as the term of their exile had transpired, they appeared not a little embarrassed when required to produce the legal document proving their liberty; especially in the presence of their fellow-passengers, whom they would have wished to remain in ignorance of their former history.

18th.—After a fine passage we reached Hobson's Bay in the evening, but could not go on shore until the Government official had been on board, to ascertain that we were all free men; and as he did not make his appearance until 8 o'clock the following morning, we were detained on board all night. So much for having come from a penal colony!

The rise and progress of Methodism in Van Diemen's Land

is very instructive and gratifying. The vessel in which the Rev. B. Carvosso sailed from England to New South Wales put into the Derwent to land part of her cargo and passengers at Hobart-Town, in April, 1820. Mr. Carvosso found the people almost destitute of the means of grace, and by far the greater part of them living in open violation of the laws of God, doing evil, "only evil, and that continually." Mr. Carvosso's spirit was greatly moved by what he saw around him, and he at once began to publish the glad news of salvation to those whose ears had for a long period been unaccustomed to listen to the name of Jesus as the Saviour of sinful men. The Missionary and his now sainted wife took their stand on the steps of a small building then used as a Court-House. Mr. Carvosso preached the word of life to a numerous congregation, and Mrs. Carvosso conducted the psalmody. These services were repeated at intervals, until the sailing of the vessel for New South Wales called the zealous pair away. The impression thus made was deepened by similar services rendered by the Rev. R. Mansfield, who also called at Van Diemen's Land on his way to New South Wales. Mr. Carvosso, by the first opportunity, wrote to the Secretaries of the Wesleyan Missionary Society in London, giving a description of the colony, the state of moral and spiritual destitution of the people, and urging the appointment of a Missionary as soon as practicable. Before a reply to this letter could be received, a few pious soldiers, belonging to the 48th regiment, who had been brought to the knowledge of the truth in New South Wales, arrived in Hobart-Town. No sooner were these pious men settled in the barracks than they saw that the wickedness of the place was very great, and immediately began to inquire for some convenient place in which to hold a meeting for prayer. In this they at length succeeded, but were ere long called to endure persecution for righteousness' sake. The meeting of the praying soldiers soon began to excite attention; many of the town's-people found their way to the humble sanctuary, and some were convinced of sin, and brought to a knowledge of the truth. At this Satan began to rage. Many

of the people "of the baser sort" assembled around the cottage at the hour of prayer; and by loud and boisterous shouting, throwing stones at the door, and breaking the windows, attempted to daunt the humble worshippers, and destroy the infant-cause of the Redeemer. In this they were mistaken; for the more they opposed the more mightily grew the word of God and prevailed. Tidings of these wicked proceedings soon reached the ears of the Lieutenant-Governor: the persecutors were silenced, peace restored, and from that time to the present no attempt at open opposition has ever been made in Hobart-Town.

In 1821 the first Class was formed. One of the members drew up a few rules for their guidance. The original document is a great curiosity, but breathing a spirit of true piety, and evincing a strong desire to have all things done decently and in order.

In the meantime the Secretaries of the Parent Society were making arrangements for sending a regularly ordained Minister to take the oversight of the little flock; and some time in the year 1821, the Rev. W. Horton arrived to occupy the Station as its first Missionary. The members received him with open arms and grateful hearts. The weather-board building used as a chapel being too small, was enlarged, and the congregation still increasing, it was determined to attempt the erection of a chapel. A piece of land was presented by David Lord, Esq., and the building commenced in 1822. Numerous difficulties however arose, long delays from various causes took place, and it was not until the 12th of February, 1826, that the edifice was ready for consecration to the service of Jehovah. When the people took possession of their new and beautiful house,—for such it then appeared to them,—their hearts were filled with joy, and their lips with praise. The devoted man who had first preached the glorious Gospel in the streets, on the steps of the wooden Court-House, having now returned from New South Wales, to become the Pastor of the people he had been so anxious to gather, preached the first sermon in the Melville-street Chapel, and for the five following years continued to exercise an edify-

ing ministry within its walls. Since then the cause, up to a very recent period, has been in a very vigorous and prosperous state. From the small beginnings already mentioned it continued to increase and extend, until it has embraced nearly every town and village on the island. "Indeed," says the Rev. J. A. Manton, "I do not know one place which has not been visited; and in by far the greater number churches have been formed, congregations collected, and chapels built. But the discovery of gold in the neighbouring colonies has seriously retarded our progress; great numbers of our members and many of our most efficient office-bearers having left for those colonies. Notwithstanding, we still regard our state as encouraging, as some of our people are returning to us in improved circumstances, and our church-members throughout the island are all anxious to exert themselves to the utmost to help forward the work of the Lord, and are giving themselves to earnest prayer for an outpouring of the Holy Spirit."

For some years past the Wesleyan Missionary Society had received £500 per annum from the Colonial Government, given for the purpose of sustaining Missionaries stationed in the interior of the island. This year the amount has been raised to £700, to be continued as long as the necessities of life remain at their present enormously high prices. The Local Government has not, under any circumstances, exerted the least control over us in reference to the grant thus made. All that has been required is, a Certificate that the sum has been expended in the colony.

We have 23 chapels in the island, most of them substantially built of stone or brick, and I believe they are nearly all settled according to the Connexional Model Deed; and there is not a farthing of debt upon any of them. We also have Mission-Houses in Hobart-Town, Launceston, Campbell-Town, and Longford.

The effect of the Wesleyan Missions to Van Diemen's Land upon the convict part of the population has been very beneficial. Thousands of such persons have heard our Missionaries. Many have been deeply convinced of sin, and soundly converted to God, who have maintained their integrity through life, and

have died well. Some others, however, through their awful backslidings, have occasioned deep sorrow, and done serious mischief to the cause of God.

The Aborigines of the colony, I am sorry to say, are likely soon to be extinct. For some years they have been collected together in a settlement on the southern coast of the island. They are placed under the care of a medical gentleman, who has the sole care of them. Every attention is paid to their personal comfort, and as far as they are capable of instruction, or are willing to receive it, they are taught. At no period were they very numerous, at least since the island has been known, and at present the number is greatly reduced. "I think," says Mr. Manton, "the present number does not exceed thirty. The number of deaths over those of births is so great that a few years must effect their extermination."

19th.—I reached Melbourne, and began the District Meeting. All our Ministers stationed in Victoria, with but one exception, were present; also the Rev. John Eggleston from Sydney. I stated the object of my deputation, furnishing such explanations as were required; and the Ministers gave their hearty concurrence to the proposed Ecclesiastical arrangements intended to be introduced into Australia.

20th.—I met the Circuit Stewards from different parts of Victoria, and the lay-members of Committees. The large attendance proved the interest felt in my mission. I stated its special object, expressed my willingness to communicate any information in my power as to the proposed Australian Connexion, and, after a very lengthy and intensely interesting conversation on the subject, they unanimously adopted resolutions expressive of their hearty approval of the measure, and their willingness to co-operate in rendering it successful.

22d.—*Sunday*. In the morning I preached at Collingwood, and in the evening at North Melbourne. Both chapels were crowded. The former was being enlarged, and will be a spacious and commodious place of worship when finished; the latter has been recently built, and is a neat structure, beautiful for situation.

23d.—Proceeded with the District Meeting, and felt much pleased with the spirit, labours, and success of my brethren. Though placed in trying circumstances, they had all, by the grace of God, been found faithful.

25th.—Having accomplished my mission to the Southern Hemisphere, this evening a tea-meeting was held in connection with Collins-street Chapel, that the friends might have an opportunity of taking their leave of me. After I had given an account of my visit to the Polynesian Islands, a valedictory Address was presented, expressive of much kindly feeling and high Christian principle. The chapel was full, and their interest in relation to the Missionary cause I have seldom seen equalled, perhaps never surpassed. When about eight months previously I arrived in Melbourne, the fine, generous, constitutional, and noble spirit evinced in the reception with which I was favoured had greatly aided in the successful prosecution of my mission in these colonies, and produced in our churches at home a very beneficial impression. During my sojourn in the Southern Hemisphere I had travelled much, wondered much, and enjoyed much. In every community I had met with distinguished kindness, and in every place my mission had been regarded with favour, and indeed crowned with success. I thought it but right to acknowledge this, and to ascribe the glory to Him who had done so much for me.

26th.—I took a review of the work of God in Victoria, as connected with the Wesleyan Body, and felt greatly encouraged. The beginning of the work may be dated from April 26th, 1836, on which day the Rev. Joseph Orton preached the first sermon ever delivered in this land to a mixed company of Europeans and natives. It would appear that some apprehensions were entertained lest the service should be interrupted by the restlessness and loquaciousness of the untutored savages who formed the greater part of the congregation; but during the whole time they were remarkably quiet and attentive, and although they could not comprehend the nature of the engagement, they are represented as having been struck with silent admiration, especially during the singing. There were then

not more than three houses and three or four sod-huts in Melbourne. Towards the end of the same year, a few persons arrived from Van Diemen's Land, who established meetings for Christian communion and prayer, which were held in a "wattle and dab" hut. In April, 1839, the Rev. Messrs. Hurst and Tuckfield, who had been appointed by the Wesleyan Missionary Committee in London to the Aboriginal Mission in Bunting-Dale, arrived in the colony, and engaged to visit Melbourne as frequently as their other engagements would permit, till some more satisfactory and permanent arrangement could be made. Early in the same year the Society received efficient assistance by the arrival of several excellent persons from England,—Messrs. Parker and Dredge, and others who were sent from home as the protectors of the Aborigines. At that time some of the services, by the kindness of the Rev. James Forbes and the members of his church, were conducted in the Presbyterian place of worship. I am not able to state precisely when the first Wesleyan Chapel was built in Melbourne; but I have heard it described as a neat small building, in Swanston-street. On the 14th of May, 1840, the foundation-stone of the present chapel in Collins-street was laid. It was opened for public worship on the 24th of June, 1841, and in 1850 was enlarged to nearly twice its original size. It was then, and for a long time afterwards, the largest Protestant place of worship in the colony. The first Quarterly Meeting of the Circuit was held at the Mission-House, Melbourne, on Friday, January 28th, 1841. Early the same year the Rev. S. Wilkinson was appointed to the charge of the Circuit, and relieved the Rev. J. Orton, who had temporary charge for a few months, previously to his departure for England.

Since that period the cause has advanced, and, lately, with much rapidity. Four years ago we had but one chapel in Melbourne, then in the course of enlargement; one at Geelong; and seven other small erections in different parts of the colony. We had also one Mission-House, and three Ministers. The estimated value of the whole Mission property was between £6,000 and £7,000, and there were debts upon it amount-

ing to £1,900. "At present," says the Rev. W. Butters, "we have 22 chapels and 37 other preaching-places, some of which are used as schoolrooms, and others are temporary erections on the gold-fields. There are also 7 Mission-Houses. The cost of these erections at the present time would be about £52,000. There are also several pieces of land, on which it is intended to erect, with all possible speed, Chapels and Mission-Houses. We have 9 Ministers, and expect 8 more in a few days.* Our present number of church members is 1,620; Scholars, 2,821; members of our congregations, 15,400. The entire debt on our Mission property, chiefly on our houses, is about £2,000, and that will shortly be liquidated. Our state, financially, is good; and our prospects as to the future, as respects progress and spirituality, are encouraging."

In the course of the year the sum of £2,000 has been expended by the Wesleyan Body in the establishment and maintenance of schools; and arrangements are in progress to prosecute the work of education with increased energy, and on a greatly enlarged scale. Very efficient aid in this department has been rendered by the Colonial Government, which from the beginning has appreciated the labours and success of our Mission in the colony.

Other churches in Victoria, according to an official statement, have the following number of Ministers in "Melbourne and its environs:"—

Church of England	14	Roman Catholics	10
Baptists	5	Free Church	4
Independents	4	Presbyterians	3
United Presbyterians	3	Wesleyan Association	1
Primitive Methodists	1	Calvinistic Methodists	1
Unitarians	1	Jews	1

On the same ground the Wesleyan church will have eleven Ministers on the arrival of those who are daily expected.

27th.—I visited the Wesleyan Immigrants' Home, and found it in a state of efficiency, and fully meeting the expectation of its worthy projectors. During the first year of its existence

* These have since arrived, and others are about to be sent.

it had accommodated about 2,000 persons from various parts of the world, and belonging to different religious communities. Amongst the inmates of the Institution there had been 962 Wesleyans, 569 members of the English Church, 148 Independents, 104 Presbyterians, 103 Baptists, 44 Free Church of Scotland, 18 Lutherans, 19 Roman Catholics, 5 Jews, 4 Society of Friends, and 2 Moravians. Mr. Butters had just been appointed chaplain, to live on the premises; and arrangements made for visiting as far as possible the immigrant vessels arriving in the Bay, that any Wesleyans on board might receive a hearty welcome, and, if so disposed, be conducted to the home provided for them.

I received from my friend the Rev. Isaac Harding the following communication in reply to certain questions I had proposed to him:—

“1. I am of opinion that the Wesleyan Immigrants’ Home has fully met the expectations of those truly Christian men who had the honour of giving it existence, and accomplished entirely the object of its erection. This Institution has afforded shelter to upwards of two thousand persons from all parts of the world; and not shelter only, but also protection from the dangers of the public-houses and taverns of this corrupt city. It has also furnished the means of grace to numerous persons who had been long deprived of the word of life, and at the same time afforded most valuable counsel and aid to many who were in circumstances to require them.

“2. The impression I have received respecting the climate of this colony is by no means favourable,—both the cold and heat are much more severe and trying than I had been led to expect by the various writers on Australia I had consulted before my departure from England. In winter there is a large proportion of wet and cold weather, which, with the abundance of mud occasioned by the rain, detracts very much from the comfort of life in that season of the year. The summer is alternately hot and cold, and about once a-week a strong hot wind will blow all day from the north, and in the evening a cold one equally strong from the west or

south. These hot winds, with the clouds of dust they raise, constitute one of the severest climatic trials of human strength and patience that can be found in any part of the world,—and the cold wind and occasional rain which follow in the evening are looked for with the anxious desire with which the desert travellers look for water. At the same time, there are many days during both seasons of the year in which the most glowing descriptions of writers on the Australian climate are fully verified.

“It is necessary, however, to state that I have only been one year in the country, and have been almost entirely confined to Melbourne and its vicinity, and that the old residents not only say that this is the most disagreeable part of the colony, but that the present summer is the worst they have known.

“3. The general feeling of newly arrived immigrants respecting the country and their prospects is that of disappointment. The climate especially excites their dislike. But most of them soon get into the way of accumulating money much faster than they could at home, and they are in this way reconciled to the country. I have also found that many of those who have lived a few years in the colony speak highly of it, and only a few of these would prefer the English climate to the Australian. The domestic discomfort, however, consequent on the difficulty in obtaining good servants, and keeping them for any length of time, is so great that not a few of those who have made a fortune return to England in pursuit of a comfortable home.

“4. I have met with many cases of great distress among the immigrants; and have been enabled, by the liberality of friends and through the Immigrants' Aid Society, to relieve them to the extent of about £200, during the past eight months. These, however, have not generally been members of our Society, as most of them who come here have been provident enough to provide a little for their sustenance on their arrival in this country.

“One man, a member of the Established Church, had left a good business, and a large and well-furnished house in England;

and although his neighbours at home thought he had taken with him the means of going into business in Australia, yet he landed here with his wife and three little children, with less than £5. This was soon exhausted. He began to work, but it was too hard for him. He then tried to do the rough painting on the outside of a house. The ladder on which he stood gave way. He fell and broke his right arm. His wife was now taken seriously ill, and the entire charge of the children and the sick wife devolved upon him night and day. His arm was first badly set, and then so neglected that it will never be straight or strong again.

"The wife was confined with a fourth child, and, after suffering a few days from dysentery and defective nursing, she died. A few days after, the infant followed the mother; while the father was left with two of his children very ill, and his arm almost useless. This was a family which, until they left their native shores, never knew privation, nor suffered the want of any comfort. Many other cases equally distressing have come under my observation."

28th.—To-day I ascertained the principal facts connected with the Wesleyan Mission to the Aborigines, established at Bunting-Dale, in the colony of Victoria. It appears that about twenty years ago, a few gentlemen—amongst whom was Dr. Thomson, now M.L.C. of Victoria—were assembled in a social evening party at the house of a friend in Van Diemen's Land, when the subject of forming a station for sheep at Port Phillip was mentioned and discussed. The accounts which had been published by Messrs. Hume and Hovell, and by Major (now Sir Thomas) Mitchell, who had previously visited Port Phillip overland from Sydney, had produced a most favourable impression in regard to the quality of the land, and the salubrity of the climate, and it was determined forthwith to form a Company for the purpose of carrying on extensive sheep-farming. Operations were commenced at once, and sheep in considerable quantities were exported from Van Diemen's Land both by the Company and by private individuals; and thus was commenced the now flourishing colony of Victoria.

The late Rev. Joseph Orton, Chairman of the Van Diemen's Land District, having received instructions from the Wesleyan Missionary Society to obtain all possible information as to the practicability of establishing a Mission to the Aborigines, and having received intimation that a favourable opening presented itself in the vicinity of Port Phillip, paid a visit to the newly-formed settlement in April and May, 1836, and the result of his observations was communicated to the Committee in the following August; and at the Conference of 1837, the Rev. Messrs. Hurst and Tuckfield were appointed to commence the Mission. On the 9th of November, 1837, they, with their wives, sailed for Van Diemen's Land, and arrived in Hobart-Town on the 17th of March following. Mr. Hurst, in consequence of ill-health, was detained in Van Diemen's Land for nearly twelve months, but in the meantime Mr. Tuckfield had proceeded to Port Phillip, taken several journeys into the country, held intercourse with many tribes of the natives, and commenced a Dictionary of their language. He had visited the locality afterwards named Bunting-Dale, and thought highly of it as a site for the Mission, both on account of the quality of the land and its central position in regard to three or four tribes; but before finally adopting that locality it was deemed desirable to obtain farther information; and for this purpose Mr. Hurst, who was now at Port Phillip, and Mr. Tuckfield, travelled over the surrounding country, making every inquiry in their power both of the natives and Europeans, and in one of these journeys they narrowly escaped an untimely and painful death.

Dr. Thomson, who evinced a lively interest in the Mission, was desirous of finding a suitable run for his increasing stock, and projected a journey from Geelong to Portland-Bay by the coast; and as the Missionaries were wishful to ascertain what natives were living in that direction, they agreed to combine their objects, being of opinion that they could assist each other; and that by forming a larger party they would travel both more comfortably and more safely. On the 21st of March, 1839, the party, consisting of Dr. Thomson, Norman McLeod, Esq., the Missionaries, and a young man whom they had engaged to

assist in the temporal department of the Mission, started on their journey with six horses, one of which was laden with provisions, &c. For a few days they travelled very pleasantly and made good progress, but soon found that the mountains stretched themselves so near to the sea as to render travelling by the coast very difficult, if not impossible. They however proceeded on their way, sometimes scaling the mountains through the dense "scrub," cutting their way with tomahawks, sometimes scrambling over rocks, and at other times wading in the sea, until they got near Cape Otway, when their horses' feet became so sore, and their legs so cut with the edges of the rock, that to continue their journey by the coast was impossible. After resting a day, they determined to cross the mountains, and, if possible, reach the open country above Lake Calac, and so proceed by another route to Portland-Bay. On Good-Friday morning they climbed the sides of the mountain, and attempted to find a path from the difficulties with which they were beset, but without success. Tier after tier of mountains, entirely denuded of grass, and covered only with fern and the most gigantic trees, rose up before them, and, presenting their almost perpendicular sides to the travellers, defied them to proceed. And, as though the earth and the sky had combined in one dire conspiracy against them, the clouds poured out their contents with true Australian profusion. The narrow valleys soon became rivers, and travelling was not only excessively fatiguing, but dangerous. During the night Mr. M'Leod's horse died; and the following morning, as the rain continued, and as their provisions were getting short, they decided upon retracing their steps to the coast: but travelling being even more difficult than on the previous day, they were necessitated to spend another night in the mountains. The next morning, though Easter Sunday, they resolved, after consultation and prayer, upon endeavouring to reach the coast, fearing that if they did not, their horses would die, they being so greatly exhausted, and without one particle of food. They had not, however, gone far, when Mr. Hurst's horse fell down; and all efforts to raise him being in vain, it was arranged for Mr.

Hurst to remain until the party should reach the coast, and send one of the horses for him. After a considerable time Mr. Tuckfield returned, but before they could reach the rest of the party night overtook them, and a fearful night it was. The rain continued to pour down in torrents, the darkness was intense, and the cold exceedingly severe ; so that after wandering about for some time, without even a star to guide them, they deemed it most prudent to halt for the night at the foot of an immense tree, fully calculating that, although they had nothing to eat, they should be able to kindle a fire, and thus protect themselves from the biting cold ; but their matches had become so damp that only one of them would ignite, and that was immediately extinguished by the wind and rain. " After committing ourselves, our wives, and our work," says Mr. Hurst, " to the care of our heavenly Father, and with the view of obtaining as much warmth as possible, we wrapped our wet blankets around us, and sat and lay as near together as possible, doubting whether we should survive the night. But though our outward man was miserable in the extreme, our souls had rest and peace. Our assurance of the Divine favour was clear, and our hope of heaven bright and exhilarating. We did not regret having left friends and home, to preach among the Gentiles the unsearchable riches of Christ, and we were content to go at once to our reward in glory, if such should be the will of our heavenly Father. But although sleep forsook us, the morning came after long delay, and as soon as daylight appeared we set out to find our friends, and happily succeeded in doing so. The walking relaxed our stiffened limbs, and caused our youthful blood to warm, so that we did not experience any lasting inconvenience from the wet and cold and hunger of that never-to-be-forgotten night. Having rested for a day on the beach, we put our horses into a small grassy nook to recruit their strength, and started for home on foot, which we reached after having been absent sixteen days on our fruitless expedition."

After another journey to the neighbourhood of the Grampian Hills, they decided on locating themselves at Bunting-Dale.

They now commenced their work in good earnest. Their plan was, for one of them alternately to travel with the natives in their wanderings, or from tribe to tribe, and the other to remain in charge of the Station, and perform the duties there. At first the prospects of the Missions were cheering, but subsequently the expectations of the Missionaries were disappointed, and several years of labour apparently expended in vain. The design of the Missionaries was, to induce as many of the natives as possible to settle on the land reserved for their use by Government, 10 miles square, or 100 square miles, in order that they might educate the young, and teach the adults religion and agriculture. For this purpose, the school was regularly attended to, the Missionaries' wives taking their full share of the duties, and teaching the girls the art of sewing. At first Divine service was conducted morning and evening in English, and subsequently the natives were addressed in their own tongue. Cultivation-paddocks were formed, and the men were taught to grow a part of their own food. Notwithstanding their undisciplined state, the children made great progress in reading; some of the girls were tolerably expert with their needles; the young men soon learned to drive bullocks, and perform other manual labours; Divine light and truth were imparted, and the minds of several were undoubtedly so impressed with a sense of their sinfulness in the sight of God, as to be led earnestly to inquire what they must do to be saved. But, notwithstanding these hopeful indications of success, the Mission as to its main design failed. And whence did the failure arise? This question merits serious consideration. It did not arise from any deficiencies on the part of the agents employed. Messrs. Hurst and Tuckfield were most devoted, laborious, and enterprising men,—well adapted to the duties of the Mission, physically, intellectually, and spiritually. Nor did the failure arise from any incapacity in the natives to receive and profit by evangelical teaching. The progress of the children in reading, &c., was fully equal to that of which European children are capable; and the instances of a religious concern evinced by the youths already referred to, together with other

similar instances occurring amongst the natives in other localities, are sufficient to show that when the Australian savage is placed in circumstances favourable to the cultivation and development of the religious sentiment and principle, he is as capable thereof as any other member of the great human family. Where then shall we look for the cause of failure? Undoubtedly to colonization. The deep mental and moral degradation of the natives no doubt presented formidable obstacles to their immediate reception of the pure and elevating truths of Christianity; but the past history of Christian Missions, the declarations of inspired truth, and the incipient success attending the labours of the Missionaries at Bunting-Dale, prove that if the Mission had not been met at every stage of its progress by the baneful influences of colonization, it would have succeeded to the satisfaction of its most ardent friends. But when from time to time the hopes of the Missionaries were raised, and they expected soon to put forth their hands and gather in the fruits of their anxieties, and prayers, and toils, the withering blight of the white man's influence and example spread desolation and death over the fair prospect. When the wandering habits of the natives began to give way, and they gathered around in considerable numbers, beginning to take an interest in cultivating the soil, and building for themselves suitable habitations, the white man allowed motives most base to lead him to a course of conduct the most dishonourable, in order to draw them away from the station and from the influence of the Missionaries. No one who has read the statements of Christian Missionaries of various Denominations, as to the injurious effects which intercourse with depraved Europeans has had upon the mind of the Heathen, or who is acquainted with what is now going on in some parts of New Zealand, notwithstanding the advancement which was made by the natives in religion and civilization before that land was colonized, will be astonished at the views here expressed.

"Let me show," says Mr. Hurst, "how colonization counteracted our labours, and prevented our success. First, I would

mention the total neglect of religious duties by which most of the Europeans, especially the shepherds and hut-keepers, were characterized, and which was well calculated to induce the natives to undervalue and disregard the instructions we gave to them. For although I am happy to say there were a few delightful exceptions, yet truth compels me to state, that in general the white men were utterly negligent of their spiritual interests. Then again, there were a few who did not disdain to prejudice the natives against us personally, and against the objects of our Mission and the doctrines we taught, that they might the more easily secure their own ends. In addition to which, efforts were constantly made to induce the young men who were capable of performing manual labour to leave us and attach themselves to the stations of the settlers. Amongst the lower class chiefly, although I am sorry to be obliged to say not exclusively, an appalling amount of vice and wickedness prevailed. Occasional fits of drunkenness were indulged in, profane swearing was common, the desecration of the Sabbath was constant, and the prostitution of the native women and girls was literally universal. Can it then be matter of surprise if with these agencies constantly at work against us, and without intermission sending their direct and withering influence upon the naturally unpropitious field we were endeavouring to cultivate, we all but laboured in vain, and spent our strength for nought. But these things, distressing though they were, would not have disheartened us, had they not been connected with another circumstance, more appalling than they; and that was, the rapid diminution of the Aboriginal population. Within three years from the commencement of the Mission, the three tribes with which we were more immediately connected had decreased fully one-half, and the progress of annihilation was still going on with fearful rapidity. Some fell before the musket's deadly aim, a few died in the course of nature, and a few were killed clandestinely by their countrymen, or fell in war; but fatal disease, introduced by licentious Europeans, committed the most fearful ravages, and brought multitudes to a premature grave. Added to this, was

the effectual interference with the natural source of supply and increase. Within the limits of the three tribes already mentioned, there were only two really Aboriginal children born after our arrival at Port Phillip. It is true there were many children born, but they were 'half caste,' and were invariably destroyed. And so early as 1840, a little more than a year subsequent to my arrival in the colony, in my report to the Colonial Government, and after speaking of the decrease of the native tribes and its causes, I stated, 'Upon a review of the whole we are decidedly of opinion, that unless prompt and decided measures are taken to preserve these degraded and deeply injured tribes, in a few years they will be entirely extinct.' These are the causes of the almost total failure of our Mission. I say *almost* total failure, as I cannot admit that our labours were altogether in vain. As far as the main object of our labour was concerned, I am ready to allow that we were not successful; and yet, so far as our influence over, and intercourse with the natives, tended by the Divine blessing to promote their physical and social welfare, and frequently prevented collision both amongst themselves and Europeans, we have the satisfaction of knowing that some good resulted from our toil; and assuredly our record is on high, and our witness is with God."

There is a school at Loddon, in the same colony, supported by the Government for the instruction of the natives, which is conducted by Mr. Carvosso, the son of the Rev. B. Carvosso. Having made some inquiries respecting the Aborigines, that gentleman kindly furnished me with the annexed replies.

"1. What opinion have you formed of the mental capacity of the Aboriginal inhabitants of Australia?"

"Their mental capacity is doubtless of a lower order than usual. This is obvious from their extreme inaptness to apprehend any truth or principle when brought before their notice for the first time; from the marked indifference they evince for subjects of the most interesting character; and from the general slow progress they make in their studies. The intellect

of the adult is for the most part exceedingly dull, and in many instances seems quite impervious to light. I am nevertheless of opinion that the standard of the Aboriginal mind is higher than that at which it is generally rated. Deeply degraded as is their natural condition, I still consider their character capable of considerable elevation. Sanguine expectations must not be cherished. Success similar to those rich harvests which have been reaped almost universally, must not be looked for here; but earnest, patient, persevering, and prayerful effort would, I am sure, be attended with encouraging and even satisfactory results."

"2. What number have you under instruction? And what are the acquirements of your pupils?"

"The number under instruction in connection with the Loddon Aboriginal Institution is about twenty. They are chiefly boys of ten or twelve years of age. Their present acquirements are but of a limited description, the instructions as yet given them being for the most part elementary and preliminary. When I first became connected with the school some eighteen months ago, I found it in a most enfeebled condition. It included but five or six children, and upon those scarcely any attention had been bestowed. In the prosecution of my interesting work I have had but few facilities, and but little encouragement from others, and have had to grapple with numerous difficulties. The general advancement, however, made by those committed to my care has been to me satisfactory, and I am inclined to think fully commensurate with the labour I have been enabled to bestow on them. I have some boys who are sharp and intelligent, and these can read and write well, and possess some slight knowledge of Arithmetic. I am certain, however, that their advancement intellectually, socially, and morally, would have been more apparent had there been such periodical inspection, and such general aid afforded, as the Government I feel persuaded would be willing to give."

"3. Do the youths you instruct generally return to their former habits on leaving your Institution?"

"The school has not been sufficiently long in existence to

enable me to say what will be the subsequent career of those educated in it. The boys who were on the establishment when I first came are still with me. When they arrive at a suitable age, it will be our effort to localize them on the station, by giving them land for cultivation; and, generally speaking, I think we shall succeed. There are already some young men on the station who have farms under cultivation, and of these, both socially and morally, I cannot speak too highly."

"4. What are the religious views of those Aborigines with whom you have had intercourse?"

"The natives, both here and elsewhere, with whom I have come in contact, generally possess some faint gleams of religious light. So far as the natives of this tribe are concerned, this religious knowledge is mainly attributable to the instruction they received from Mr. Parker, during the existence of the Protectorate; and I am inclined to believe that this acquaintance with scriptural truth, though very limited, exerts a favourable influence on their character. But the religious knowledge of those natives—I speak now of adults, who for the most part usually reside on this station—is of a more extensive kind, and some of them, I have every reason to believe, duly improve the spiritual light they have received."

"5. Are the natives diminishing in number? If so, how is that to be accounted for?"

"The natives of this colony, who a short time since were computed at 4,000, are doubtless rapidly diminishing in number. The principal causes of this I deem to be the three following:—First. The introduction of European vices, especially that of drunkenness, to which the natives are becoming increasingly addicted.—Secondly. The slight regard they now pay to their health in the way of clothing. Once there was uniformity in this respect; now there is none. On one day they are clothed in the garb of whites; the next they may have on a slight under-garment, with a blanket thrown loosely over them; and, on the following day be seen in a state of complete nudity. Such a practice alone, in this variable climate, would of course tend to induce many diseases which would

soon became fatal.—Thirdly. Their indifference about marriage. This is a striking feature, and although polygamy is tolerated among them, it is not frequent; and celibacy is far more common. We have many young men on our station, some of whom I have again and again urged to marry for their own comfort; but they generally say in reply, that there are no suitable females for them to take as wives. This is correct, females being more deeply degraded, less attention having been paid to them than to the males. Formerly their frequent wars threatened their speedy extermination; but this belligerent spirit is now but seldom developed.”

“6. Be kind enough to mention anything else about the natives, not contemplated by the above questions.”

“The natives of this colony are said to be addicted to theft. I have had ample opportunity of judging on this point, and my experience would lead me to decide on the contrary. I have remained for days alone in the bush amongst scores of natives quite strangers to me, and although I have had at the time abundance of flour, tea, tobacco, blankets, &c., I am not aware of the least effort having been made to steal a single article. The children, too, under my care, pilfer less than white children would do; and I have seldom or never known a boy to tell me a wilful untruth. The natives are partial to singing, and possess a good ear for it. The boys at school sing well, and acquire the knowledge of a tune with great facility. The whites in this locality are continually seeking to seduce the females, and are but too successful, so that the half-caste population is increasing much faster than the natives. On this protected station, however, considerable good has been effected, there being several natives here, of whose safety, in case of death, I should entertain but little doubt.”

29th.—*Sunday.* Mr. Boyce having arrived from Sydney, on his way to South Australia, preached this evening in Collins-street Chapel. A very faithful sermon.

CHAPTER XVIII.

DEPARTURE from Melbourne—Arrival at Adelaide—Wesleyan church in that colony—Unhappy death of a passenger—Arrival at King George's Sound—Review of the work in Australasia—New Ecclesiastical arrangement—Character of Missionaries—Departure for Ceylon—Unfortunate letter—Tropical sunset—Arrival at Point-de-Galle—Cinnamon gardens—Buddhist temple—Interview with priests—Conversations with Native Christians—Mission-schools—Missionaries' challenge to the devil-priests.

HAVING engaged a passage in the "Madras" for England, I left Melbourne on January the 30th, at 12 o'clock. Many esteemed friends accompanied me to the ship, amongst whom were several of my fellow-passengers by the "Adelaide." The Rev. William Butters was also there, whose truly honest and disinterested character had won my confidence and esteem; and whose genuine kindness, and that of his interesting family, I can never forget. At 2 o'clock we weighed anchor; friends shook hands and parted; the "Madras" steamed away with great rapidity; and the wonderful city of Melbourne soon faded from our view. Should my eyes never again be fixed upon its busy marts, nor my feet stand within the gates of its hallowed temples, for my brethren and companions' sakes, I will ever say, Peace be within thee.

February 2d.—Arrived early this morning at Adelaide. The Rev. D. J. Draper came on board, requesting that I would take proper steps to send from England, as soon as possible, two additional Ministers for South Australia, the people paying, as in the other colonies, the expenses of outfit and passage.

Wesleyan Methodism in this colony has advanced with considerable rapidity. Amongst the first settlers that arrived were some Wesleyans, who very soon organized a church after the model of that with which they had been connected in their

fatherland. Before the formal foundation of this colony by Governor Hindmarsh, the parties specified were accustomed to meet together for religious conversation and prayer. Two worthy men, still associated with the Wesleyan^e church in South Australia, Messrs. East and Boots, were fellow-labourers in Kangaroo Island, and in a carpenter's shop at Kingscote Divine service was performed as early as the close of 1836.

In a little memorandum-book, the following interesting entry is found, which casts light upon the early efforts of Methodism in South Australia:—

“15th May, 1837.—At a meeting, held this night, at the dwelling-house of E. Stephens, Esq., (Adelaide,) for the purpose of establishing a religious Society, to be called the Wesleyan Methodist Society, the following persons gave in their names as desirous of becoming members.” After this comes a list of fifteen members. This was the first organized Christian Body in South Australia. The first Class-meeting was held by Mr. Abbott, on the 15th of May, in a rude hut on the banks of the Torrens. The first sermon was preached in the open air; but subsequently a reed-hut was obtained as a place of worship, and then the kitchen of Mr. E. Stephens. The infant cause greatly prospered, and the building of a commodious chapel was determined upon. This was commenced, and in March, 1838, the Hindley-street Chapel was opened. There were at this period 6 Local-preachers, 7 Class-leaders, about 50 members, and 100 Sabbath-school children. The want of a shepherd was now greatly felt by the little flock. As individuals, they had prayed for the coming of a Pastor; but now they set apart seasons for special prayer, that the Great Shepherd would compassionate their case, and send some one to minister unto them. Their prayers were heard. An *accident*, as some would call it,—a *providence*, as the parties in question considered it,—brought them the aid they so earnestly desired.

The Rev. William Longbottom had for several years been labouring in India, but, his health being greatly impaired, he was appointed to Australia, in the hope that its more salubrious climate would soon recruit his strength. His appointment was

Swan River, in Western Australia; but there being no vessel direct from India to that port, he sailed for Hobart-Town. Thence he took a passage in a small vessel of 40 tons called the "Fanny," bound for Swan River. After some days, the vessel was wrecked in Encounter-Bay, on the 16th of June, 1838. The Captain, the four seamen, and the Missionary family, took shelter on the other side of the sand-hills, going each day to the ship for provisions and water. The charts and nautical instruments were missing, and, being totally ignorant of their position, they knew not how to proceed. For one month did they remain in this forlorn condition upon a wild sandy coast. At length, however, a party of white men appeared, who represented themselves to be shipwrecked mariners. Their vessel, the "Elizabeth," had struck the rocks, about 100 miles lower down, and their wretched appearance at once indicated their sufferings from hunger. They had for some time subsisted upon shell-fish; but they possessed one advantage over the people of the "Fanny,"—they had a compass and a chart. Mutual assistance was proffered,—food by one, and guidance by the other. All were now occupied in building a boat, by means of which they might reach the home of civilized man. On the 16th of August, 1838, they set off from their melancholy sojourn in the desert. They carried the boat a mile over the sand-hills, and launched it upon the dreary salt waters of the Coorong, a long, narrow lake, uniting itself with Lake Victoria. Here they were sheltered by the high bank of sand from the violence of the sea-breezes. The frail bark passed across the noble river Murray; and the party, from fear of the natives, walked during the night a distance of twenty miles, to the station of the whale fisheries upon Encounter-Bay. Here they were most hospitably treated. In the meantime the Captain of the "Elizabeth" had started off on foot; and, reaching Adelaide, communicated to Edward Stephens, Esq., the fact of the shipwreck of the Wesleyan Missionary family. A vessel was immediately sent for the unfortunate voyagers. They parted with their rough but kind-hearted friends the whalers, and were soon the objects of universal sympathy and

regard in the rising settlement of Adelaide. Subscriptions were opened for the purchase of clothes and other necessities for the family; and also to procure books to supply the lost library of the Minister.

Mr. Longbottom at once entered upon his work. To his astonishment he found a flourishing Society, with an interesting Sunday-school, and a substantial place of worship. The labours of Mr. Longbottom were successful;—the cause increased, so that a larger place of worship became necessary; and in June, 1839, another and much larger chapel was opened. Since that period the cause has still advanced; a more capacious and handsome chapel has been erected in Adelaide, and much good has been effected throughout the colony. The Wesleyan Church in South Australia has 27 chapels, 19 other preaching-places, 12 Missionaries, 3 Day-schools, 26 Sunday-schools, 1,534 Scholars, 63 Local-preachers, 1,122 church members, and 5,500 members of congregations. In this colony the respective Denominations are entirely cast upon their own resources, there being now no State support afforded to any church in South Australia.

In the evening we sailed. Here Mr. Boyce left me. We had been associated for several months in the prosecution of an important work. He had invariably treated me with the kindest attention, and genuine hospitality. I felt that I sincerely loved him, and could not now bid him farewell, with but little hope of meeting him again in this imperfect state, without deep feeling and solemn thought.

3d.—During the night one of the passengers died. The circumstances of his death were melancholy and instructive. He had recently become possessed of a large fortune by the death of his uncle, who had, as an Australian merchant, amassed great wealth. The young man, being thus suddenly raised to affluence, became dissipated, drank immoderately, and, as the result, died in a fit of *delirium tremens*. An interesting young man had thus in a few months been ruined by the sudden influx of Australian gold; and it is to be feared that he is but a type of a certain class of persons to whom Australian gold

has been a curse, rather than a blessing. I committed his body to the deep, in the presence of many who deeply lamented his unhappy death. "Whatsoever a man soweth, that shall he also reap."

5th.—Sabbath. I preached on board. The passengers, with scarcely an exception, attended, and appeared generally interested. Many of them were Melbourne merchants, who had acquired immense wealth, but they did not appear unduly elated by their rapid and extraordinary success.

6th.—Arrived at King George's Sound. Here I had a letter handed to me from Perth, the capital, asking for an additional Minister to be appointed to that locality. I learned that one was also desired for Albany, the town connected with the shipping here, which is expected to become an important place, especially as a coaling station for steamers plying between Australia and India, as well as between Australia and Europe.

7th.—Having now reached the last port in Australia, I occupied the leisure of this day in reviewing various subjects connected with my mission to the Southern World.

It is a pleasing feature in the Wesleyan Missionary Society, that it cares not merely for the perishing Heathen, but for our own countrymen who have emigrated to distant lands, and who, in many cases, but for the wisely-directed efforts of this Society, would be entirely destitute of Gospel ordinances. This is true as respects Australia; and in thus speaking of the labours of the Wesleyan church, I have no wish to depreciate the exertions of other religious communities; but, on the contrary, rejoice in stating that God has blessed them all, and made them a blessing. But in that form of Christianity designated Wesleyan Methodism, there is, as I think, and as the venerable and truly Christian Bishop of Melbourne has publicly stated, a peculiar adaptation to the population of this very remarkable island continent. It possesses facilities for going after emigrants into the wilderness not possessed in an equal degree by any other community, and in this work it has been so enterprising and aggressive, that its agents, as already stated, were first

amongst the colonists of Victoria, and first amongst the diggers on the gold-fields.

About forty years only have elapsed since the seed of Methodism was deposited in Australia, which, in the estimation of many, was "less than the least of all seeds;" but it germinated, and, in opposition to the predictions of many of its foes and the fears of some of its friends, it has become a great tree, extending its branches to every colony in Australasia, as well as to several groups of islands in Polynesia; and is affording shelter to thousands of immortal beings, who are now joyfully reposing under its refreshing shade.

Australia is doubtless designed to occupy a prominent position in the world's future history, and to become the centre of light in the Southern Hemisphere. The Australian Wesleyans being aware of this, are evincing an earnest and noble solicitude to increase the number of their faithful Ministers, that Wesleyanism may take its full share in giving a Christian impress to the institutions, and in directing the destinies of this great country. Many of them are wealthy, and are also liberal. During the last twelve months, in addition to contributions in support of local objects, they have contributed £1,950 towards the outfit and passage of additional Ministers, besides upwards of £3,000 to the Funds of the Parent Society; and I am happy to say that on the Wesleyan churches in Australia being formed into a distinct, though affiliated connexion, they will cheerfully undertake to support all their Ministers, maintain their own institutions, and contribute a handsome sum annually for purely Missionary purposes.

It has sometimes been said that the British Conference will sacrifice the cause of Christ, rather than part with any of its power. That witness is not true. It possesses power in Australasia and Polynesia, legitimately obtained, and hitherto wisely exercised, but now proposes to give up that power. And why? Not as the result of any pressure from without, for there has been none; nor yet at the request of the parties concerned, for no such request has been made; but simply because it believes that the time has arrived when it can transfer

its power to other hands with advantage to the cause of religion; thus subordinating its power to the interests of the Redeemer's kingdom,—a principle upon which, as I believe, it invariably endeavours to act, whatever may be said to the contrary.

This arrangement will invest our Mission churches in Australasia and Polynesia with great responsibility; and some have anxiously inquired, Are they sufficiently qualified to undertake that responsibility? I believe they are. But are the Ministers not too juvenile to occupy a position so important? I think they are not. In Australia alone there are nineteen Ministers who have sustained the sacred office from eighteen to thirty-three years; and there are several others in New Zealand and Polynesia of equal standing. Comparison here would be improper; but there are in these regions Ministers, of deep piety, ardent zeal, sober judgment, noble enterprise, and considerable mental power, equal to any emergency that may arise; and amongst whom will doubtless be found the Thompsons, Barbers, Pawsons, and Mathers of the Australasian Connexion. Nor is there any lack of enlightened and able laymen to co-operate with the Ministers in rendering the contemplated arrangement a blessing to the Southern World. I have no fear lest they should betray the generous confidence about to be reposed in them, or disappoint the expectation formed of their ability to manage their own affairs. [*Note K.*]

8th.—Having taken on board a sufficient quantity of coal, we started with a fair wind for Ceylon, and soon lost sight of Australia, the land of the world's attraction, where the "freaks of fortune" have been most extraordinary, occasioning in some excessive joy, in others excessive sorrow; and, with a startling prodigality, filling purses, and breaking hearts.

12th.—*Sunday.* Held service in the saloon. The weather was beautiful, the congregation most encouraging, and all seemed to feel that the day was holy unto the Lord.

14th.—A letter written by a passenger to a friend having been washed out of the cabin by a heavy sea, was picked up by one of the stewards and read. Very improperly, the contents soon became known, and produced not a little excitement;

especially as the writer had designated the passengers "gold-diggers and snobs," and had intimated that the ladies on board were not well-bred. It was a most unfortunate production, even had the allegations it contained been true; but much more so, seeing that there existed no ground for the offensive sentiments expressed. The offender, however, met the displeasure excited with amazing good-nature, and, to the credit of all parties, nothing serious ensued.

19th.—*The Sabbath.* The weather now being very hot, I preached on deck, under a well-spread awning, and was much pleased with the congregation.

20th.—This evening we had one of the finest tropical sunsets I ever witnessed. The foreground on the horizon presented a succession of splendid castles, some of which were dismantled, others apparently covered with ivy, and others with their towers bristling with cannon. The background appeared to be formed of mountains of great altitude, whose sides here and there were covered with snowy clouds, and whose elevated summits occasionally exhibited the lurid glare of craters in volcanic action. In the intermediate space, there appeared arid deserts, with figures which to the deluded vision seemed like caravans—comprising camels, dromedaries, and numerous pilgrims. In other parts of this imposing landscape lakes were seen, some like molten silver, and others like burnished gold. In these lakes appeared islets of fantastic form, covered with exquisitely beautiful trees of most remarkable foliage. In some cases the colour of the foliage was verdant, in others lilac, in others crimson, and in others blue! This scene of magnificence was constantly changing, until it entirely passed away; but it left upon my mind an impression which can never be obliterated so long as I have any power to appreciate the grand and the beautiful.

22d.—As several of our passengers were to leave us at Ceylon for India and China, I was presented with an Address, and a handsome Testimonial, as an expression, as they said, of their "appreciation of my character and services." This, of course, was gratifying, and the more so as they were all entire

strangers to me when I embarked at Melbourne, and belonged to other religious communities than that with which I stood connected. In all my voyaging I never met with greater courtesy or respect than that with which I was honoured from all parties on board the "Madras," and shall be very happy to meet with any of them again.

23^d.—Early this morning, after a most rapid and comfortable passage, we arrived at Point-de-Galle. I sent my card to the Rev. Joseph Rippon, our valuable Missionary stationed there, and soon had the pleasure of seeing him on board. Having to change steamers at this port, my baggage was taken on shore, and with great politeness passed through the Custom-House. Mr. Rippon drove me to his residence, where his amiable wife, afflicted as she was at the time, gave me a truly Christian welcome. In a few hours the steamer with the English mail arrived, and I was soon poring over files of English newspapers, with an interest which perhaps no one can justly estimate who has not, like myself, been deprived for many months of such a medium of information. In the evening the Rev. Mr. Clarke, Presbyterian Minister, and Mrs. Clarke dined with us, and the day proved to be one of much pleasure.

24th.—Rose at daybreak, and, in company with Mr. Rippon, took a walk through the Fort, from which we had a fine view of the town and harbour. After taking our coffee we drove through the bazaar, where the natives were busily employed in exposing the various articles they had for sale, which did not appear to be of great value. Leaving the bazaar we proceeded through a most beautiful grove of cocoa-nut trees for nearly four miles, to visit some cinnamon gardens. On our way I saw several cocoa-nuts covered with a kind of woven grass to prevent their being injured by "an evil eye." We met many travellers, and the women, with hardly an exception, bearing burdens; but the men, shame upon them! free from all such incumbrances. I observed charms on the persons of several individuals; and, on inquiry, ascertained they were intended to appease the devil, and to promote health. It seems that in

sickness various incantations are used by the priests to expel from the patient the evil one, who is supposed to be the author of the malady. On such occasions cocoa-nuts are brought, and during the mutterings of the incantation the wicked demon is believed to pass from the afflicted party to the fruit, and it is supposed that whoever eats of that fruit will be visited with the malady. Frequently do our native Catechists present themselves when such incantations are practised, defy the power of any priestly charm, eat of the fruit with impunity, and in that way succeed in weakening the confidence of many people in the efficacy of these dark and debasing superstitions.

During our journey I saw not only youths, but mere children, smoking cigars; and on my animadverting upon the practice, I was assured by Mr. Rippon that not unfrequently were children taught to smoke before they were weaned! and that he had seen cases of the kind. We passed a few bungalows in which weary travellers were resting. On reaching the cinnamon gardens, the odour was delicious, and I furnished myself with a few specimens of the wood of this remarkable tree.

On returning to breakfast, I was beset with many natives, who wished me to purchase various curiosities they had for sale. Their importunity was remarkable, their tact extraordinary, and their perseverance irresistible. But they were wily extortioners, asking always thrice the amount they were willing to take. Having made a few purchases, I soon had many of the curiosities of the place brought to me for sale. This gave me an opportunity of seeing and having intercourse with a great number of persons of various complexions, languages, and creeds.

25th.—Mr. Rippon kindly drove me a few miles from Point-de-Galle, to visit a Budhist temple. On our journey we halted to examine the traveller's tree. Its form was peculiar, and in connection with each leaf there appeared to be about a pint of water to refresh the weary traveller, but so secured that human art was necessary to render it available.

In the neighbourhood of the temple we visited a native Christian, a man of great simplicity, who had given ample

proof of true conversion. After some preliminary remarks the following conversation took place between us:—

“In what religion were you educated?”

“In the religion of Budha.”

“Did you go to the temple, present flowers to Budha, and attend to other ceremonies?”

“I did.”

“What led you to become a Christian?”

“I attended the Mission-school, and saw the folly of Buddhism. Besides, I felt I was a sinner and required pardon, but Buddhism offered none. I wanted a Redeemer, and found that Redeemer in Jesus Christ.”

“In what respect has Christianity benefited you?”

“Buddhism gave me no hope; Christianity has given it.”

“Do you feel that Christianity has altered your spirit and conduct?”

“I do. My spirit is sometimes quick, because of my wife, who is not converted, and wishes to take our children to the temple; but it is restrained by the power of Divine grace.”


“You must pray for your wife, and let her see in your whole deportment the superiority and desirableness of Christianity.”

“I endeavour to do so, and if my wife were only converted I should have a heaven on earth.”

“What, in your opinion, is the great obstacle to the followers of Budha becoming the followers of Christ?”

“Prejudice. They say their religion is older than Christianity; that it was the religion of their forefathers, and they will not change it. They are also afraid of being reproached by their neighbours, and of being discarded by their families.”

This interesting man guided us through the jungle to the temple, which is situated upon a considerable elevation. I entered the place of abomination. It contained two apartments, the walls of which were covered with hieroglyphic characters, representing the different transmigrations of Budha. In the inner apartment there was the image of Budha, twenty-seven feet in height, and in width proportionate, being the reputed



dimensions of his last birth. The temple, not being of sufficient height to allow him to stand erect, he appeared in a recumbent position, surrounded by numerous flowers which had been presented to him that day by his deluded votaries. Two priests were in the temple, and we had, substantially, the following conversation:—

“Why do you worship Budha?”

“That we may have a reward.”

“But what is there in Budha to claim such homage?”

“He is greater than all.”

“How do you know that?”

“From the sacred books.”

“Where is Budha now, whose image you here worship?”

“He has attained to annihilation.”

“Then you believe he exists nowhere. If so, how can a non-existence confer on you a reward?”

“He does not do it, but it follows as a natural result.”

“What is the highest reward to which you can attain?”

“Annihilation.”

After a good deal of metaphysical reasoning about creation, I told them that their sacred books, to which they referred, contained false statements; and, if in one thing they spoke false, they might do so in others. Their sacred books said the world was flat, whereas it was round like a ball. This had again and again been proved by navigators who had sailed round the world. A boy being near us, I put my hand upon his head, which was very round, and said, “The world is something like this boy’s head.” I then fixed the locality of England at one ear, Australia at the other, and traced my passage from England to her Antipodes, and showed how vessels went forward, and without turning back reached the place from which they started. I also pointed out the relative position of Ceylon, and the course I should take for England. The boy looked unutterable things whilst I put England upon one ear and Australia upon another, and spoke of vessels sailing over the crown of his head, and returning under his chin to the place whence they had started. This somewhat remarkable

lesson in Geography, taught in the temple of Budha, I venture to say made an impression upon the mind of the astounded boy that he will never forget. This was the only thing that seemed to fasten upon the minds of the priests, and which they did not attempt to answer. I now told them that I was obliged to them for showing me the temple, but that I was deeply afflicted when I considered their perishing condition, and that I earnestly hoped and prayed that they would turn from dumb idols to serve the living God. One of them replied, that he would like to examine our sacred books; and, if he were convinced that Buddhism was false, he would give it up. Mr. Rippon at once engaged to supply him with a Bible, and I could not but pray that the entrance of the word might give light.

On returning, we passed through several paddy or rice fields, and saw natives busily engaged in preparing them for seed. Some of them were covered with water, which forcibly reminded me of Ecclesiastes xi. 1:—"Cast thy bread upon the waters, and thou shalt find it after many days." I passed also through a nutmeg-garden, and plucked some of its fruit.

26th.—Sabbath. In the morning I preached in the Mission Chapel,—a very neat, plain, and suitable building. The congregation, consisting of Europeans and natives who understood the English language, was respectable and attentive. I had preached in Europe, in Africa, in America, in Australia, as well as in many of the islands of the sea; and to-day I was permitted to proclaim the Gospel in Asia. May I in the day of the Lord have the pleasure of seeing some to whom I have ministered the Word of Life coming from the East, and from the West, and from the North, and from the South, to sit down in the kingdom of the Father!

In the afternoon I heard one of the Native Missionaries preach in Singhalese with much fluency and zeal. After service three Native young men followed me into the Mission-House, when the following conversation took place:—

First young man.

"How long have you been a Christian?"

"About three years."

"What were you previously to that?"

"I was a Buddhist."

"Did you ever go to the temple to make offerings?"

"I did. I offered flowers and money."

"What led you to forsake Buddhism, and become a Christian?"

"The Spirit convinced me of sin. I was miserable, and wanted forgiveness; but there was no pardon in Buddhism; in Christianity I understood there was."

"Then you knew something of Christianity: how did you obtain that knowledge?"

"By attending the Government Schools, and hearing sermons."

"Have you found in Christianity the pardon you desired, and which Buddhism could not give?"

"I have: God has for Christ's sake forgiven me; and I am happy."

Second young man.

"How long is it since you became a follower of Christ?"

"About four years."

"Previously to that, were you also a worshipper of Budha?"

"I was."

"Did you ever pray when you were a follower of Budha?"

"I did not: there is no prayer in Buddhism."

"What induced you to turn from dumb idols to serve the living God?"

"I went to the Government School; read several books; and was convinced that Christianity was true."

"Do you feel its saving power upon your heart?"

"I cannot answer that satisfactorily; but I am seeking to be saved."

"Although you did not pray as a Buddhist, you now pray?"

"I do."

"And does not God answer your prayer?"

"I have some doubts on that subject; but I know he will do so, if my prayer be sincere and right."

Third young man.

"And did you formerly worship Budha?"

"I did, when I was in ignorance."

"You now believe that Buddhism is false, and Christianity is true?"

"I do, and feel quite assured of it."

"What evidence have you of that?"

"Christianity has changed my heart, and filled me with love."

"Then you have the witness that Christianity is no cunningly devised fable, but is of God?"

"I have that witness within."

"Is it your opinion that many of the followers of Budha believe that Christianity is true?"

"Many of them believe what Christianity says about a Creator, and several of the priests believe it, but not so many believe in what it says about a Redeemer."

"But, as Buddhism denies the Creator, their belief in that Creator must shake their confidence in the system?"

"It does, and they will all by-and-by become Christians."

"What prevents those who fully credit the truth of Christianity from becoming Christians now?"

"The fear of being abused and persecuted."

In the evening I heard the Rev. W. C. Milne, from China, who was to be my fellow-passenger to England. His sermon was full of Christ as the great Teacher and Saviour of men.

27th.—Visited one of our Mission Schools, and felt much interested with the appearance and proficiency of the children. In the evening I preached to a large and respectable assembly; after which Mr. Rippon obligingly furnished me with the annexed replies to the following questions I had proposed.

"1. To what extent has the Wesleyan Mission in Ceylon been successful?"

"We have 1,456 full church members in the South Ceylon District, and above 300 on trial. Of the full members about

300 are Singhalese, and, for the most part, converts from Buddhism. The remaining 150 are Europeans and Burghers. This has been the direct result of our Missionary operations. Many incidental results have also doubtless followed; and the people may be considered in many respects more prepared for the Gospel than they were. There has been a growing conviction that Buddhism is false, and Christianity is true. Many are fully convinced of this, who are restrained from an open profession of the Christian religion by fear of persecution. There is a very extensive knowledge of the doctrines of Christianity amongst the people. Though they do not embrace the truth, they know what we teach."

"2. What are the principal hindrances to your ministry among the people?"

"There are no difficulties in the way of the conversion of the natives, except such as may be overcome by prayer, faith, diligence, zeal, and perseverance. The influence of Europeans, especially of soldiers and sailors, upon the native mind, however, is of a very pernicious character, as they bring continual reproach and scandal on the Christian name, and our work is doubtless greatly retarded by this means; but I believe a want of dependence upon the *Divine faithfulness* in the fulfilment of the Scripture promises is the main cause of discouragement and failure where these take place. *Caste* exists among the Singhalese in a mild form; but it is as much opposed to the Buddhist religion as it is to Christianity, and presents no obstacle to the conversion of the people. Before they become Christians the different castes will not eat together or intermarry. After their conversion they associate together with the utmost goodwill. It is a remarkable fact, however, that at *Morotto*, where we have 400 native converts, we have not a single instance of marriage between persons of different castes. One of our Catechists, who is of the fisher (a low) caste, refused to marry a Christian female of the highest caste, who was willing to accept him, saying that he did not like the *gorigama* (agricultural) girls, because he wished his bride's friends to make him presents of fish!"

"3. What has been the effect generally of the instruction imparted to those who have attended our Mission Schools?"

"We have many members and some Native Ministers who were trained in our Mission Schools, and who by this means were rescued from Heathenism. The number is doubtless small in proportion to the total number who have passed through our schools during the last thirty years, and the only way to secure a larger proportion is, to increase the efficiency of the schools. This can only be done by a greatly increased outlay for Educational purposes, which is quite impossible without a further grant from home. Multitudes whom we have educated still remain Heathens: but one great advantage we derive from the instruction they have received is, that nearly the whole population can read; and are not only willing, but anxious, to receive the books and tracts which we distribute freely among them. The priests try to collect these and destroy them, but the people hide them; and a native will frequently bring out from his cottage a bundle of 40 or 50 tracts, which he had formerly received, and all of which he has read."

"4. Is it your opinion that in the prosecution of the Mission work in the East too much has been expected from education and too little from the preaching of the Gospel, the Divinely appointed instrument of the world's salvation?"

"Not in this district. Our policy has always been to aim principally at the conversion of the adult population through the direct agency of a preached Gospel, and when a number of persons in one neighbourhood profess a willingness to attend preaching, and to embrace Christianity, we establish a school among them for the education of their children, and hold religious services in the school-bungalows on the Sabbath. Our method is what is termed in India the *Evangelical*; that is, we make preaching our *great* work, and education entirely subordinate, though we consider it a valuable auxiliary."

"5. What are your views of a Native Ministry?"

"The importance of having a well-trained Native Ministry cannot be over-estimated. A really qualified Native Preacher is more likely to be extensively useful than an English Minister,

because he has no difficulty with the language in the first instance, and from the beginning has an intimate knowledge of the manners, habits of thought, and religion of the people, which a stranger can only acquire by long residence and close study. A Native Ministry is the most economical. Taking into account the expenses of outfit, passage, &c., an European costs as much as three natives. They will always require efficient European superintendence however; and so far as my acquaintance with them goes, they lack the higher powers of mind which are required for the direction of great movements. They are timid, soon discouraged, and, perhaps, as a rule, are less disinterested and self-denying than European Missionaries."

"6. What have been the effects of the challenge given by the Missionaries of Ceylon, some time ago, to the devil priests of the country?" [*Note L.*]

"The effect has been salutary. When Europeans challenged the priests, and exposed the hollowness of their pretensions, the priests admitted, and the people universally believed, that their devils had no power over foreigners; but when the priests were challenged and defeated by Native Singhalese Christians, the conviction became general that the Christian religion is a sufficient protection against demoniacal influence. This is a very important point gained. Again, the devil priests profess to have a twofold power. First, to cure the sick;—almost every kind of sickness being attributed to the malice of demons, which the priests profess to propitiate. Second, to inflict various kinds of evils, such as sickness, death, &c., upon whomsoever they choose, by invoking the demons to take possession of them. The challenges which were given were directed against the latter point, and it is here principally that a salutary impression has been made: but the natives still believe in the power of incantations to cure diseases, and to ward off evil; and devil ceremonies are therefore practised in case of sickness almost as universally as ever. These ceremonies often produce beneficial results upon the patients, by working strongly upon their imaginations; and it is therefore difficult to shake the belief of the people in their efficacy.

CHAPTER XIX.

DEPARTURE from Ceylon—Letter from a Native Christian—Passengers—Arrival at Aden—Scriptural illustrations—Arabs—Departure—Red Sea—Mount Horeb—Passage of the Israelites—Suez—Loading camels—Journey across the Desert—Mirage—Rag-tree—Arrival in Cairo—Grand Mosque—Joseph's Well—Slave-market—Bazaars—Enmity of Mohammedans—The Nile—Canal—Mohammedan sailors—Alexandria—Malta—Meeting of the English and French soldiers—Gibraltar—Arrival at home.

I PARTED with my kind friends Mr. and Mrs. Rippon early in the morning of the 28th of February, and went on board the "Bengal," a beautiful screw steamer; but was told I could not have a berth. Many of the Australian passengers met with similar treatment. We had paid first-class fare without any condition, from Melbourne to Southampton, and were now abruptly informed that there was no accommodation for us. We however determined to proceed; and the servants were turned out of their berths to furnish accommodation, such as it was, for a portion of us. I got the cook's berth, which being close to the galley, rendered it all but unbearable; others did not fare so well, and had to sleep on deck. The vessel was sadly overcrowded, having upwards of 200 passengers on board, besides 250 persons belonging to the ship. Some great mismanagement occasioned this terrible inconvenience; and unless a better arrangement be made, few Australian passengers, I presume, will return to England by the East.

Having on the previous evening seen the Native Christian who had spoken of the heathenism of his wife being a great trial to him, and having requested him to present to her my respects, and to say that I was much interested in her welfare, and should feel personally obliged if she would impartially consider the claims of Christianity as the only true religion,

this morning, after going on board, I received the following letter on the subject:—

“DEAR REVEREND FATHER,—I have conveyed your kind message to my wife: she said she would inquire about it, and if she found the Christian religion to be true, she would embrace it. I now thank you heartily for your kindness. I hope God will shower blessings on your endeavours to do good wherever you go. I forgot to lay one word before you last night, which makes me write this note. I earnestly request that you will remember Martin and his family, and *pray for their conversion*.

“Hoping that by the blessing of God you will make a prosperous voyage,

“I remain, dear Sir,

“Your most obedient servant.”

March 1st.—I met with several pious persons amongst the passengers, who delighted to talk on religious subjects: they were very intelligent, and chiefly connected with the Indian army. An East Indian Prince, the grandson of Hyder-Ally, was also on board; but he soon gave evidence, by a strict observance of the various rules connected with the system of the false prophet, that he was a most zealous Mohammedan.

5th.—Sabbath. We had worship on deck. Mr. Milne read the liturgy, and I preached. The day was exceedingly fine, and the attendance and deportment of the passengers highly satisfactory. The persons present belonged to twelve different nations; but, generally, they understood the English language as well as their mother tongue.

8th.—Arrived at Aden, on the coast of Arabia,—a strongly fortified place, belonging to the East India Company. On coming to anchor, the vessel was surrounded by a shoal of Arabs, swimming like fishes, and asking for “*buckshsheesh*,” or a gift. Several coins were successively cast into the sea, when in an instant the Arabs all disappeared, and after being a considerable time under water came popping up one after another, always with success, the fortunate one exhibiting the coin, and then placing it in his mouth.

In the afternoon I went on shore with several of the passengers; and, on our landing, the scene we witnessed reminded me of the description a writer gives of his landing in

Madeira, where he says that the contention of the donkey-men about his person was so fierce, that in the scuffle which ensued he found himself astride two donkeys at the same time, and his head laid upon a third! After a great deal of shouting, and pushing, and kicking, and sprawling, and laughing, and crying, on the part of the Arabs, we all found ourselves mounted either on donkeys, or fine Arabian horses. Off the party went, *helter-skelter*, to visit the town, a distance of four miles; and as some had not made themselves acquainted with horsemanship, they presented figures sufficiently grotésque, and encountered perils not a few. One might be seen with but one stirrup, a second holding on by the crupper, and a third as eagerly grasping the mane. The heels, too, of some of the animals were occasionally much higher than their heads; nor was the journey performed without illustrations of gravitation, in the falling of heavy bodies to the earth!

The town is built in what was once the mouth of a crater, with the black lava piled up around it in the wildest confusion, affording no vestige of vegetation, and giving such an impression of desolation as I had not felt before. In riding through the town, I was forcibly reminded of certain passages of Scripture, for I saw "two women grinding at a mill," and a poor man "take up his bed and walk." In another direction I saw a well, where "the damsels were drawing water for their camels and asses" with which they were surrounded, and the appearance and manners of the people altogether reminded me of Old Testament times. After passing through the bazaar we went up to the fortification, which commands a fine view of the bay, and the Arabian coast. I picked up a few specimens of scoria; and by the light of the moon returned to the place whence we had started, and went on board.

During my brief visit I was much impressed with the appearance of the wild Arabs. As I gazed upon their dark and restless countenances, I thought of Ishmael with his bottle of water in the wilderness, and of the prediction respecting him, that his hand should be against every man, and every man's hand against him,—so fully accomplished in the history of his race.

9th.—Left Aden early, and towards evening we passed through the "Gate of Tears," and entered the Red Sea. The Arabian coast, along which we skirted, was apparently without a shrub or blade of grass.

12th.—*Sunday.* Head-wind and rough sea. This prevented us holding service on deck; but I read with peculiar interest the whole Scripture history connected with the waters over which we were passing, and thought of Israel's God.

13th.—We had a fine view of the Abyssinian mountains. They appeared abrupt, broken, wild, and barren.

15th.—Early this morning we were opposite Mount Sinai; but in consequence of the haziness of the atmosphere it could not be seen. Mount Horeb, however, loomed in the distance, and filled my mind with awe. Here "the Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." Here God called to his servant and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Here Moses received a Divine commission to go down to Egypt, God saying unto him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Here Jehovah invested his servant with power to work miracles, that he might show signs and wonders unto Pharaoh, in evidence that the Lord had sent him to deliver his people from their house of cruel bondage. Here the man of God, at the bidding of Jehovah, smote the rock, whence issued an abundance of water to allay the thirst of the murmuring and ungrateful Israelites. Here God, in terrible majesty, delivered his holy law unto Moses; and "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled." And here Elijah, when he fled from Jezebel, stood upon the mount, "and behold the Lord passed by, and

a great and strong wind rent the mountain, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a small still voice." As I gazed upon the mount, and thought of these things, I felt that I sympathized with Moses, when he stood afar off, and said, "I exceedingly fear and quake." And yet while these solemn things were passing before my mind, and wholly absorbing my attention, a passenger walked up to me, and inquired what there was about the mountain to merit so much notice!

In the afternoon we passed between "Ras Abooderadge" and "Ras Ligiah," about forty miles from Suez, the place where the Israelites are supposed to have passed through the Red Sea, as upon dry land. I am aware that other places near Suez have by various writers been contended for as the scene of this great miracle; but Captain Morseby, who for five years was employed by the East India Company in surveying the Red Sea, has fixed upon this as the place most in accordance with the Scriptural history, and, in my opinion, has most fully succeeded in establishing his position.

"After having examined," says the Captain, "the whole Egyptian coast of the Red Sea, with the Bible as my guide, and considering the matter in all its bearings, I am enabled to state that no other position on the whole beach, from Suez downward to Aden, at all accords with the description given of the position in Scripture." The weather was fine, and as we steamed away in the centre of the channel I had a clear view of both coasts; and from the character of the Egyptian coast I at once perceived how probable it was for Pharaoh to say of the Israelites, when they had arrived at this place, and encamped by the sea, "They are entangled in the land, the wilderness hath shut them in." I looked with intense interest upon the shore on either side. I thought of the numerous host, filled with dismay on finding themselves "entangled in the land;" Pharaoh's army cutting off their retreat, and the sea forbidding their advance. I thought of Moses, under

Divine impulse, standing forward at that juncture, and saying, "Fear ye not, stand still and see the salvation of God; for the Egyptians you have seen to-day, ye shall see them again no more for ever." I thought of the pillar of the cloud which went from before their face, and stood between the camp of the Egyptians and the camp of Israel, being a cloud of darkness and terror to the former, but to the latter a shining light and a symbol of blessing. I thought of Moses, at the bidding of God, "stretching out his hand over the sea," and causing the waters to divide, as he devoutly stood on the very shore to which my attention was now directed. I thought of the pathway of the elect of God, with its crystal wall on the right hand and on the left, which was not to be trodden by any of the defiled of Egypt, who served strange gods. I thought of the tribes emerging from the deep on the opposite shore, to proclaim the greatness of their God, whilst the waters returned, "and overthrew the Egyptians in the midst of the sea." I thought of Miriam, the prophetess, with a timbrel in her hand, followed by all the women, with timbrels and with dances, as they celebrated with joyful hearts their glorious deliverance; and, catching the inspiration of the theme, I involuntarily exclaimed,—

"Sound the loud timbrel o'er Egypt's dark sea:
Jehovah hath triumphed, his people are free!"

16th.—Last night we arrived at Suez, and I came on shore this morning at 4 o'clock. Another steamer from Bombay arrived at the same time; and the cargoes of both vessels, with the baggage of all the passengers, were landed with the utmost despatch, and at 6 o'clock were ready to be placed on the backs of camels to be transported across the desert to Cairo. One thousand camels were required on the occasion. I witnessed the process of loading; and, certainly, the sighing and groaning of the animals as they knelt down to receive their burdens, and the shouting and quarrelling of the Arabs and the Egyptians, which resulted in heavy blows and broken heads, rendered the scene very exciting. I was exceedingly struck

with the camel's expression of countenance, indicating the deepest anguish, when the load was too heavy for it. The poor animal looked back at the burden with tears, and refused to rise until relieved. In a few hours these "ships of the desert" had received the whole of the goods from the two steamers, and the thousand camels were on their way to the capital of Egypt. The passengers of the "Bengal" were to be conveyed in twenty-nine vans, four of which were to start in company every three hours, and each van to contain six passengers. Parties were made up, and lots drawn for the different numbers; and I was fortunate enough to be in the first van, with a very intelligent and agreeable party. We started at 10 o'clock, and in a few minutes were in the desert, which furnished no mark of vegetation, but appeared, as far as the eye could reach, one unbroken waste of stones and sand. In a short time, however, the aspect was changed, and we were favoured with a most splendid mirage. Peaceful lakes appeared, studded with beautiful islands of various forms and sizes. Mountains of different altitudes, covered with heavy timber, occupied the background, and here and there exhibited sparkling waterfalls. Fields were seen, as if but newly tilled; and rivers, with rippled surface, winding their course to the distant ocean through a richly cultivated valley. Flocks seemed to be grazing on verdant slopes, and herds luxuriating on fruitful plains. Through certain vistas of the enchanting scene, the ocean's waves, breaking upon numerous reefs, and displaying their whitened crests, were presented to the imagination; and, indeed, the whole desert before us seemed to be transformed into the most rich and varied landscape upon which I had ever gazed. But, alas! it was all delusion. It tantalized the desert traveller, and fled at his approach. Like dissolving views, it was continually changing; and at length, entirely melting away, left nothing to gaze upon but a parched desert and a cloudless sky.

Towards sunset we passed the lonely, but celebrated acacia tree, under the shade of which pilgrims halt on their way to Mecca; and from their leaving some portion of their wardrobe

on its branches in evidence of their pilgrimage, it is called the "rag-tree." I saw several of these relics, and thought of the multitudes that had been there, "spending money for that which is not bread, and their labour for that which satisfieth not." Near to this tree is the central station, where we halted to dine; and, for the first time, I drank of the delicious waters of the Nile, which had been brought in skins from the neighbourhood of Cairo. Here I picked up a few specimens of the agate. After remaining at this comfortable station for an hour, we resumed our journey, and reached Cairo in safety, though much fatigued, in seventeen hours from Suez. The journey through the desert is by no means a difficult one. There are stations, and a change of horses every five or six miles, and an abundance of refreshments for passengers, liberally supplied by the Company, in whose vessel they have come to Suez; and although there is a good deal of jolting, and occasionally a restive horse or two, which may try the nerves of the timid traveller, yet upon the whole the trip across the desert is both safe and agreeable.

17th.—After a few hours' repose at the "Oriental Hotel," we engaged a suitable guide, and sallied forth to visit the most attractive parts of the city. We went to the citadel, and gained admission to the grand mosque, entirely built of rich marble. I was much impressed with its magnificence, but felt no pleasure when I thought of the God-dishonouring purpose for which it was built. Near to this mosque we saw the place where the Mameluke forced his horse over the battlements of the citadel, that he might escape from the hand of cruel treachery. It was impossible to look upon the spot, and think of the frightful leap, without a feeling of terror.

We next directed our steps to Joseph's well. I drank of its water, which was being drawn from a great depth by two oxen, and which I found to be most refreshing and delicious. We now were conducted through a densely populated part of the city to the slave-market, where we found thirty human beings exposed for sale. One third of them were children from Nubia; and, according to the constrained admission of the salesman,

they had been stolen from their parents. The average price asked for those children was £10. The poor helpless victims, expecting to be purchased by some of our party, looked anxiously at each of us, evidently scanning our features with considerable solicitude; and when we turned away without making any purchase, they evinced considerable disappointment. They were in wretched circumstances, and doubtless thought that any change would be an improvement. May the Lord pity the helpless captives! On a gallery overlooking the square in which the slave-market was held, several young women presented themselves; and, on inquiry, we found that they, too, were for sale. But on our going up the steps leading to their apartments, they hastily disappeared to perform the duties of the toilet; and in a few minutes stood before us adorned with flowers, and arrayed in all the finery they could command, evidently expecting to produce an impression; and certainly they did so, but it was that of deep pity for rational beings so degraded by a cruel and most unrighteous traffic.

We next visited the bazaars, the nurseries of the plague; and, from the general aspect of things, and the dense crowds that jostled us, we felt not a little afraid that we should leave them with an increase of animal life; but happily our fears were not realized. As we proceeded we had various manifestations of the deep enmity which the followers of the false prophet cherish toward Christians. Some of the adults made frightful grimaces as we passed them; and several of the children, with countenances indicating the deepest contempt and hatred, spat at us! All the women we met were thickly veiled, excepting their eyes, which were left at liberty, and, in reference to our party, they certainly used that liberty without any ceremony. In the afternoon we visited the gardens of the Pasha; and, although very well laid out, they want variety, and are very much inferior to many gardens of private gentlemen in England. We had not time to visit the Pyramids, but, from the citadel, had a fine view of them; and, from their great altitude, they appeared to be much nearer than

they really were. In the evening we left by a Nile steamer for Alexandria.

18th.—During the night, the fog upon the Nile being so dense, we were obliged to remain several hours at anchor. In the morning we got under weigh, and were borne forward with great rapidity. I had a fine view of the rich country through which the Nile flows; and thought, if it were in the hands of the English, it would soon become the garden of the world. It was at this season of the year that the plagues came upon the land of Egypt, and I saw the face of the country as described by the sacred historian. "And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten, for they were not grown up." I plucked an ear of barley, but saw nothing of wheat or rye. Many thoughts crowded upon me. I thought of Israel's bondage for so many years in the very land through which I was now passing; I thought of the wonderful preservation of Moses in his ark of bulrushes, as I passed by the locality where this is said to have taken place; I thought of the river on which I was sailing being turned into blood, and of its bringing forth frogs in frightful abundance, for the conviction and punishment of a despotic and idolatrous King; I thought of the great cry heard in Egypt when the destroying angel passed over the land at the midnight hour, and smote the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle; I thought of the country as the cradle of science, as the scene of the most stupendous miracles, and as the subject of prophecies now most strikingly fulfilled; and I thought of its future glory, when, according to ancient prophecy, it is to lose its baseness, and become a bright and sparkling gem in the diadem of Him to whom it once afforded an asylum.

During the day, I was forcibly reminded of our Lord's words in relation to the transactions of the last judgment; for I saw on the banks of the river a shepherd dividing his sheep from

the goats. After sailing 120 miles on the Nile, we reached a town which is 48 miles from Alexandria, but connected with that city by means of a canal, which a few years ago was made by the Pasha at an immense cost of human life, not fewer than 20,000 persons having perished in its construction. We went on board the canal-boat, and as night very soon cast its mantle over us, I had little opportunity of seeing more of the country, and therefore sought repose below for a few hours, but without effect, and was glad to take a position on the deck. The sailors on board the Nile and canal boats were Mohammedan, and their punctual attention to their religious duties was very remarkable. At the hour of prayer they performed various ablutions, and then several times prostrated themselves upon the deck, placing their forehead upon it, and muttering sundry prayers. This was done three times a day, before all the passengers, without any embarrassment or shame. I thought if Christians were to be as bold in confessing Christ as these people were in confessing Mohammed, and as attentive to the rational and elevating duties of Christianity as the Egyptian boatmen were to those imposed by the system of the false prophet, the world would soon feel it, and the renovation of our race would, by the blessing of God, be speedily accomplished.

19th.—*Sabbath.* Arrived at Alexandria this morning, at 1 o'clock, and the hotels being all full, I had some difficulty in finding accommodation. The city is a more respectable and interesting place than Cairo. Its appearance, too, is much more European; but, being Sabbath-day, I did not think it proper to spend my time in sight-seeing; and, as I had to go on board the "Ripon" in the evening, I did not therefore see any of the lions of the place, with the exception of Pompey's Pillar, which has been so frequently described.

20th.—Sailed in the "Ripon," a fine vessel of 1,800 tons. The Australian passengers were well accommodated, as some compensation for the privations they had endured on board the "Bengal." I had the poop-cabin, corresponding with that of the Captain, and felt very comfortable; but many of

the Indian passengers uttered grievous complaints as to their accommodation.

24th.—After a beautiful passage, we arrived early in the morning at Malta. I went on shore, and was remarkably struck with the largeness and beauty of Valetta. Its streets, though generally narrow, are exceedingly clean; its buildings are good, and many of them even magnificent. I visited St. John's Cathedral, a building of great beauty, and whose inlaid marble pavement, exhibiting the arms of the Knights of St. John and sundry other devices relating to that order, is probably unequalled in any part of the world. Some of the sculptures and paintings greatly interested me; but, amidst the magnificence of the place, sat here and there a sinister-looking Priest in his confessional-box, listening to the mutterings of a devotee, and imposing penance, or giving absolution, according to his humour or caprice. "If the blind lead the blind, both shall fall into the ditch."

Leaving St. John's, I proceeded to the palace, and was very politely shown through it. It is a splendid place; the wall of the council-chamber is covered with rich tapestry, and although nearly two hundred years old, it looks as fresh as if it had but recently come from the needle. After passing through many of the fortifications, and witnessing a grand review of the troops lately arrived from England on their way to help Turkey against Russia, I returned to the "Ripon," in time to witness the arrival of a French steamer, bringing troops to be employed in the same service. The English soldiers turned out of their barracks, and recognising the French soldiers as companions in arms, they received them with vehement, prolonged, and enthusiastic cheers. A new thing on the earth! Often had the English and French met in deadly conflict; but now they met in friendly alliance to resist despotism, and to preserve the liberties of Europe. Whilst I gazed upon the interesting spectacle before me, and listened to the loud cheering of both parties, I could not but pray that their arms might never more be turned against each other, but that the two great nations might remain on terms

of unbroken friendship, uniting their counsels and influence for the maintenance of right, and for the promotion and establishment of peace. In the afternoon we left for Gibraltar.

25th.—I had a fine view of the mountains of Tunis, and passed by the site of the ancient Carthage. This awakened various feelings. While I thought of Hannibal and his mighty army crossing the very sea over which I was sailing, now all numbered with the dead, and of the splendour, riches, and potency of the city before which the world quailed, now so completely blotted from existence that its exact site can with difficulty be identified, I felt the force of God's truth, that "the glory of a man is as the flower of grass," and that it is the truest wisdom to seek a "city which hath foundations, whose Builder and Maker is God."

26th.—*Sabbath*. I preached this morning in the saloon, and Mr. Milne in the evening: Captain Morseby kindly offered us every opportunity and facility for being useful; and indeed his whole conduct towards us was that of a gentleman and a Christian.

28th.—Arrived at Gibraltar; but as the vessel remained a few hours only, I had not time to see much of the place. I however managed to visit the Wesleyan Spanish School, and was favourably impressed with the proficiency of its pupils. The Rev. G. Alton, our Missionary, who preaches in both English and Spanish, was engaged in pastoral visitation, and could not be found. I therefore had not the pleasure of meeting him, but received from Mrs. Alton some very interesting and encouraging information respecting the Mission. From what I saw of Gibraltar, I certainly think that, whilst in the possession of the English, its fortifications must be impregnable.

April 3d.—This evening I arrived at Southampton, and immediately started for London to meet my family. In eighteen months I had travelled, by sea and by land, about forty thousand miles; had been in sundry perils, and exposed to many trying changes of climate; yet, such had been the kindness of Divine Providence, that, with the exception of my usual seasickness, I had not suffered an hour's illness; and now that I

found the same kind Providence had watched over every member of my numerous family, I must have been ungrateful indeed had I not felt my deep obligation. "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

NOTES

REFERRED TO IN THE VOLUME.

NOTE A.

Rules and Regulations of the Wesleyan Immigrants' Home.

1. THAT the hours of admission be from 8 o'clock in the morning until sun-set throughout the year.
2. That as the primary object of the institution is the accommodation of the members and friends of the Wesleyan church, six beds shall daily be reserved for their use.
3. That all applicants for admission will be required to produce a note of recommendation from a Wesleyan Minister, or other member of Committee, except in cases of emergency, when the Governor shall have power to admit, for one night, any stranger he may deem respectable.
4. The scale of charges at present will be, for every person above 14 years of age, 4s. per diem; and from 3 years of age to 14, one moiety of that sum; and no charge will be made for children under 3 years of age.
5. All persons will be required to pay in advance.
6. Family worship will be conducted in the large room every morning and evening; in the morning, at a quarter before 8 o'clock, and in the evening, at 8 o'clock in the winter and 9 o'clock in the summer.
7. The hours for meals will be, breakfast, 8 o'clock; dinner, 1 o'clock; and tea, 6 o'clock. No arrangement will be made for those who are not punctual at these hours.
8. The use of all intoxicating drinks in the establishment is prohibited, and no smoking will be allowed within the walls of the house.
9. No person will be allowed to have more than one clothes chest or bag in the house. The beds, bedding, and other luggage belonging to the immigrants may be placed in the stores without charge, but without responsibility to the Committee.
10. Families occupying bedrooms will be expected to keep them clean, and allow the matron to inspect them at all times between the hours of 10 in the morning and 6 in the evening.
11. All lights will be extinguished before half-past 10 o'clock at night, except in cases of sickness, or by permission of the matron.
12. Any person proved to be guilty of profane swearing, or any other act of immorality, will be immediately expelled from the establishment.
13. No person will be allowed to carry on any trade, or work at any business, at the house.
14. All persons who may have been in the establishment ten days will be required, if necessary, to give place to others who, on their arrival, may need its benefits.

NOTE B.

The following table, taken from the "Argus" newspaper, May 23, 1853, shows the state of the labour-market, &c.

Married couples, without family, per annum, with rations..	£70 to £100
Married couples, with family, ditto, ditto ..	60 to 85
Shepherds, ditto, ditto ..	35 to 40
Housekeepers, ditto, ditto ..	32 to 35
General useful servants, ditto, ditto ..	70 to 75
Bullock drivers, with rations on farm, £2 10s. to £3 10s. per week.	
Bullock drivers, ditto, on roads, 2 10s. to 4 0s. ditto.	
Gardeners, per annum, with rations	£70 to £80
Cooks, (Males,) £2 0s. to £4 0s. per week.	
Waiters, ditto, 1 0s. to 1 10s. ditto.	
Grooms, from £60 to £80 per annum.	
Carpenters, good house, town work, 20s. to 25s. per day.	
Wood splitters and fencers, with rations, 15s. ditto.	
Storekeepers, ditto £55 to £75 per annum.	
Blacksmiths accustomed to country work, and to horse-shoeing, from 20s. to 25s. per day.	
Good farm labourers, with rations, from 25s. to 30s. per week.	
Labourers on the roads, 10s. per day, with wood, water, and tents.	
Ploughmen, with rations, 30s. to 40s. per week.	
Seamen for London, for the run home, £45 to £50.	
Ditto Calcutta, ditto, 40 to 45.	
Ditto Callao, ditto, 40.	
Coasting, £9 to £10 per month.	

FEMALE SERVANTS.

Thorough servants, per annum	£25 to £35
Housemaids, ditto	20 to 30
Laundresses, ditto	30 to 40
Nursemaids, ditto	20 to 26
Cooks, ditto	35 to 50

In cases where rations are supplied, they consist of 10lbs. of flour, 10lbs. of meat, 2lbs. of sugar, $\frac{1}{2}$ lb. of tea, weekly, for each person, with salt, &c., and these rations are generally found to be more than sufficient.

These wages will doubtless appear to the English public very exorbitant; but other things are as much so. Take the following articles as an example; I give the retail prices:—Bread, $4\frac{1}{2}$ d. per lb.; butter, 3s. 6d. to 4s. per lb.; potatoes, 3d. per lb.; milk, 1s. 6d. to 2s. per quart; eggs, 6d. each; cheese, 2s. 6d. to 3s. per lb.; ham, 1s. 9d. to 2s. per lb.; coffee, 2s. to 2s. 6d. per lb.; cabbages, 1s. 6d. to 2s. 6d. each; fowls, 14s. 6d. to 16s. per pair; turkeys, 21s. each; porter, 30s. per dozen; firewood, £3 5s. to £3 10s. for a small load; coals, from £6 to £8 per ton; washing, from 7s. 6d. to 10s. per dozen. A few other things, however, I found reasonable.

Beef, 5d. to 6d. per lb.; mutton, 4½d. per lb.; sugar, 3d. to 5d. per lb.; Best tea, 3s. 6d. per lb. House rent was fearfully high; on an average not less than a thousand per cent. upon the amount paid in London. I was truly startled at the rent of shops, which, in some cases, reached £2,000 per annum; and I found that a family could not obtain two small rooms, in the cheapest and most uncomfortable part of the city, for less than from 35s. to 40s. per week, and the rent paid in advance. A friend of mine hired two small rooms, miserably furnished, not in the business or best part of the city, for which he paid £4 per week.

. NOTE C.

Extract from the Minutes of the New South Wales District-Meeting.

"The Brethren cannot conclude this District-Meeting without recording the high gratification they have realized, in being favoured during its sitting with the presence and valuable counsels of the Rev. Robert Young, the Deputation from the British Conference. They feel honoured by their Fathers and Brethren in having so gifted a Minister appointed to the office he sustains. They take the opportunity to express their sympathy with Mr. Young in the varied inconveniences and dangers to which he has been exposed, and unite with him in grateful acknowledgments for the special providence which has brought him thus far in safety. They pray that he may still abide under the Divine charge and blessing, and that his family in England may be preserved from all danger, and kept in perfect peace, relying upon the continual providential care of our Heavenly Father."

"The members of the Financial District-Meeting cannot allow its proceedings to terminate without expressing the gratification they feel in being favoured with the presence and judicious counsels of the Rev. Robert Young, the Deputation from the British Conference. They thank God and the Conference for the appointment of one whose rich and evangelical ministration amongst us are productive of such cheering results, and who so well sustains the high anticipations that were raised by the knowledge we previously had of his position and usefulness in the churches at home.

"We pray that the great object of his mission may be brought to a conclusion that shall afford the richest gratification to his own mind, and lead to the promotion of God's glory in the welfare and extension of the churches in this part of the world. We would also record our grateful acknowledgment to the Parent Society for the many benefits conferred upon us by their paternal superintendence, and for the expression of confidence they now so obviously repose in us, in committing to us the management of our own affairs."

NOTE D.

IMPORTS AND EXPORTS OF NEW SOUTH WALES.

Imports in 1850, £1,334,413; in 1851, £1,563,931; in 1852, £1,900,436.
Exports in 1850, £1,357,784; in 1851, £1,796,912; in 1852, £4,604,034.

The revenue for the year ending December 31st, 1852, was as follows:—

General Revenue	£523,991	11	10
Territorial ditto	90,595	2	3
Gold ditto	62,307	9	5
Church and School Fund	5,242	18	1
Total	£682,137	1	7

The Expenditure of the year was £600,322 0 2

NOTE E.

Memorandum of Minutes passed at a Leaders' Meeting held at Auckland, New Zealand, September 23d, 1853,—

THE REV. T. BUDDLE IN THE CHAIR.

Resolved,—"1. That the cordial Thanks of the Meeting are due, and are hereby presented, to the Wesleyan Missionary Committee, for the Deputation sent to visit the Wesleyan churches in these islands. The Meeting would thankfully recognise the guiding hand of the Divine Head of the Church in the selection of the Rev. Robert Young for this important service; the eminent gifts and graces of that honoured servant of Christ have been found profitable in all respects, and his name will be gratefully remembered in the future history of the rising Wesleyan churches in New Zealand."

Resolved,—"2. That the Deputation be respectfully requested to assure the Missionary Committee and Conference, that in the trials they have been called upon to endure in defence of the great principles of Methodism, the churches in this land have sympathized with them; and this Meeting rejoices in the conviction that the Wesleyan churches which have been raised in New Zealand, by the blessing of God upon the labours of the Missionaries, are firm in their attachment to the doctrines and discipline of Methodism, and earnest in their wish that its agencies may be multiplied till the earth is full of the knowledge of God."

Resolved,—"3. That the Deputation be farther requested to convey to the Missionary Committee the grateful acknowledgments of the Meeting for the liberal aid they have given to the Circuit in the support and appointment of Ministers to labour in the word and doctrine; and to express the gratification it feels in the prospect of the Circuit being able to support its own Ministers, which pleasing duty it now most cheerfully undertakes."

"THOS. BUDDLE, *Chairman*.

"W. HUGHES, *Secretary*."

NOTE F.

Skeleton of a Sermon by Shadrach Mumui, Chief Judge of Tonga.

Acts, 17th chap., 31st verse.

This is Paul's discourse to the people of Athens. He makes known to them the command of God (30th verse) thus,—“And the times of this ignorance,” &c. “*Because he hath appointed,*” &c.

I. Direct attention to THE DAY OF JUDGMENT.

Thus saith the text, “He hath appointed a day, in the which He will judge the world.”

1. The day of judgment will be a *great day*, and a great thing will be the *judgment*.

2. It will be a *righteous* judgment. “In righteousness.” He will be no respecter of persons.

3. It is an *appointed* day. We cannot tell when it will take place; but it is known to God, for He hath appointed it.

II. Direct attention to THE “MAN” WHOM HE HATH APPOINTED AS JUDGE.

It is true the text saith, “the man;” but know ye that He is also “Christ the Lord.”

1. God the Father ordained Jesus as the Saviour, and as the Judge of our race from the beginning.

2. He will judge the “*world*,”—all mankind. And none will answer for another: “We must every one give an account of *himself* to God.”

3. He will judge them (men) according to their works, by the evidence of their works, which He knows. He is infinite in wisdom, and knows everything.

III. The ASSURANCE God has given of the CERTAINTY OF THE JUDGMENT, by raising Jesus from the dead.

1. Hence it is absolutely necessary that we believe in Jesus; that all people believe, Jews and Gentiles: since He will descend in the day of judgment, in His own glory, and the glory of His Father. The dead, all the dead, will hear His voice; and then escape will be impossible.

2. He will descend to distribute to every man that eternal portion which each has chosen in this world.

He once descended to instruct us, as our Teacher; but He is also our King, as well as our Prophet and Priest.

He has given us His word and His Ministers to guide us in the way of salvation; so that His last judgment of us will be holy and just in the last great day.

3. That day will be the end of time, to us the beginning of eternity; and all peoples will be arraigned before Jesus. He will give up the wicked to eternal punishment, but the holy will congregate with Jesus in the life that is eternal.

We are taught thus much about the day of judgment, that we may prepare for it.

A true and literal translation, R. AMOS.

Nukualofa, October 27th, 1853.

NOTE G.

THE LAWS OF THE KINGDOMS OF TONGA, HAABAI, AND VAVAU.

I.—*The Law referring to the King.*

1. The King, being the root of all government in the land, it is for him to appoint those who shall govern in his land.
2. Whatever the King may wish done in his land, it is with him to command the assemblage of his Chiefs, to consult with him thereon.
3. Whatever is written in these laws, no Chief is at liberty to act in opposition, but to obey them together with his people.
4. The King is the Chief Judge; and anything the Judges may not be able to decide upon, shall be referred to the King, and whatever his decision may be, it shall be final.

II.—*The Law concerning Taxes.*

Whatever the King deems proper, shall be done by the people for the King.

III.—*The Law referring to the Judges.*

1. It is the province of the King to appoint all the Judges in his kingdom.
2. This is the office of the Judges:—If any one or more be charged with having committed a crime, it is the business of the Judges, when such are brought up for trial, to hear the person by whom the charge is made, as also the statement of the prisoner. The trial being over, and his guilt proved, the Judge shall then pronounce sentence, according to what is written in these Laws.
3. The remuneration which the Judges and Officers shall have made to them by the King, is the distribution of the convicted persons amongst them, to labour for them at their respective places.

A brief allusion to the business of the Judges.

1. There shall be no respect of persons with the Judges in their trial of offenders. Though the offender be a Chief, or next in rank, he shall be tried according to these Laws; it being unjust to differ between the trial of a Chief and that of a common man.
2. On no account for the Judges to receive food or payment from those about to be tried: should any one so receive, and it be discovered, he shall be deposed from his office, having acted unjustly.
4. The day of trial arrived, and the Judges seated, the prisoner, complainants, and witnesses, shall be brought before them; and the Judge then state the crime with which the prisoner is charged, and about to be tried for.
5. The Judge shall then inquire of the accused, whether the charge against him be true or not; and if he admits its truth, the Judge shall at once pronounce sentence; but if he denies it, the Judge shall order the witnesses to state what they know, the accused being at liberty, if he can,

to produce witnesses to prove his innocence of the crime of which he is charged.

6. Should the accused wish to question the witnesses on anything they may state, he is not at liberty to address them, but make known his inquiry to the Judge, and for the Judge to put his question to the witnesses, that on no account there be either talking or quarrelling in the presence of the Judges; and if any one breaks this law, it is with the Officers present in court to put a stop to it.

7. And with regard to any serious crime, such as murder, incendiarism, the burning a canoe, or personal assault, or the like,—when the Judges shall have tried the case, and they are of one opinion as to the punishment to be inflicted, not for it to be enforced immediately, but for the Judges and King to confer; and should the King deem it proper to lessen the punishment, well, but not for him to increase it.

IV.—*The Law referring to Witnesses.*

If any one accuse another, or any one confirms it, but on trial it is afterwards found that both the accuser and witnesses have lied, the punishment which would have been inflicted on the accused, the Judge shall order to be enforced against the accuser and false witness; but when any one works unjustly through a false accuser and a false witness, the Judges shall order the false witness to pay him who has laboured contrary to justice, according to his amount of work done for the Governing Chief, and punish the false witness according to the punishment unjustly inflicted on the accused.

V.—*The Law of the Chiefs and those who govern.*

1. The Chiefs to whom these Laws refer are those whom the King has appointed to govern portions of the land, and their people.

2. It is with those Chiefs only to harangue and govern their people, and it is not admissible for any other to order or govern those people.

3. And any one, not being a Chief of high rank, who shall break this law, shall be tried for the same, and be ordered to pay to such persons according to the work they have been made unlawfully to do for him.

4. This is the labour which the Governing Chiefs shall lawfully demand from their people yearly, even to the extent they may think proper; and such Chief shall pay strict attention in seeing the King's work properly executed, but in case of his negligence his people shall do the less for him.

VI.—*The Law referring to Officers.*

1. On the perpetration of a crime being made known to the Judges, it is the province of the Officers to take care and bring the offender to the place of trial on the day appointed.

2. On the accused being brought before the Judges, it is for them to prevent confusion and quarrelling between the persons on trial and the witnesses; and should any speak loud, or shout, it is for them to put a stop to it, and demand silence.

3. The trial of offenders being over, and they being condemned to pay

or work, it is for the Officers to see that their payment is brought on the appointed day, and to see that the work of the offenders is performed in a proper and correct manner.

4. It is with the King to remunerate the Officers according to their labours.

5. It is the duty of the Governing Chief of the land or place to bring the offender to the place of trial.

VII.—*The Law referring to Man and Wife.*

1. Marriage is a covenant between man and woman, that they shall be one, and their property one, until the termination of the existence of one of them.

2. Those who are eligible to marry must be 16 years of age, and no one who is less than 16 can be married.

3. No man can have two wives, no woman two husbands at once, but each to live with his or her lawful partner: should this law be broken, the parties shall be judged, and work as for committal of adultery.

4. Another thing forbidden is, the improper interference of any one to promote or stop a marriage. Where the parties are of one mind to marry, they shall not be prevented, unless there be a just and sufficient cause: should this law be broken, the punishment to be inflicted shall be with the Judge.

5. When a man and woman marry, their parents shall no longer govern them; they shall act as they like, and no relative shall forcibly influence them: should they, it is with the Judge what punishment to inflict.

6. From the present evil and impoverishing system at marriages, whatever the friends may think proper to present to either the man or woman about to be married, it shall be his or hers, and on no account be again distributed.

7. Let all men know that it is just to labour and provide food for their families, and in case of their voyaging, to leave food for them; and who-soever shall neglect to keep this law, the Judge shall inflict punishment to the extent he may think proper.

8. In reference to man and wife separating, this is the law:—Nothing can justify their separation but the crime of adultery committed by either party. And if any man cast away his wife, or any woman her husband, save for that crime, the Judge shall order the offending to support the offended party, and on refusal, the man or woman offending shall labour until such time as he or she shall be willing to live together again.

In case of separation, these things are to be regarded:—

(1.) The thing which makes it lawful for a man and wife to separate.

(2.) But the thing which is right and commendable is, to forgive, and live together again; and on no account, after so doing, ever more to refer to it.

(3.) In case of either party doing wrong, and the other takes no notice of it at the time, but they continue to live together; at any future time, when the mind of the injured party may be pained towards the other, he or she shall not then be at liberty to refer to it.

(4.) Let all know that the separating of man and wife is a difficult matter. Since the marriage contract is a command of God, the Minister must first marry them; but, in case of trial, and the crime proved, then the Minister must pronounce them separated, in the large Chapel, before all the people, even as their marriage was performed. Then the writing of divorce shall be given to the innocent party.

(5.) All parties who have separated, but not according to this law as here written, shall be considered as man and wife; and it shall not be lawful for either again to marry whilst both are still living.

(6.) Where both parties do wrong, and it is their minds to separate, they may separate; but it shall not be lawful for either of them to marry until one of them become deceased.

VIII.—*The Law referring to Adultery.*

When a man or woman shall be tried for adultery, and be found guilty, if the man has transgressed, he shall pay to the injured man, with whose wife he has sinned, three large hogs and sixty yams, and afterwards work three months; and where the woman sins, the payment shall be the same as in the other case.

IX.—*The Law referring to Fornication.*

When a case of fornication is tried, and proved, the guilty man shall work for two months, as also the guilty woman. Where the crime is repeated, the parties shall work three months, and so on.

X.—*The Law referring to Illegitimate Children.*

Let all persons know it shall not be just for a relative to take forcibly a bastard child from its mother, but by her consent only; and if any one break this law, the Judge shall order the child to be restored.

XI.—*The Law referring to Dances, and other Heathen Customs.*

Let all people know that Dancing is strictly forbidden, as well as all Heathen Customs: and if any are found practising such, they shall be tried, and, on being proved guilty, work one month; and, in case of a repetition, two months.

XII.—*The Law referring to the Sabbath-day.*

The breaking of the Sabbath is a great sin in the sight of God. Work which cannot be dispensed with, such as preparing food for a sick person, may be done, or any unforeseen accident occurring; but other works, such as house-building, making canoes, gardening, seeking fish, journeying to a distance, and assembling together for wicked purposes, are all forbidden. Any person found guilty shall work one month, and on repetition of the crime, two months.

XIII.—*The Law referring to taking anything forcibly.*

Let all persons know, that taking anything forcibly, or on the score of relationship, is strictly forbidden. If any one takes that which is the property of another without his (the owner's) consent, the Judges shall reprimand him, and he shall bring back that which he took; and in case of his

repeating the act, he shall pay four times the value of the article he has taken by force; or, on the score of relationship, twice the value of the thing taken to the owner, and twice its value to the King.

XIV.—*The Law referring to Fighting, Quarrelling, and things very disorderly.*

Should any persons fight, quarrel, or create any disturbance, they shall work three weeks; and if all concerned be equally bad, their punishment shall be the same.

XV.—*The Law referring to Murder.*

Persons committing murder, from an evil mind, shall be hung.

XVI.—*The Law referring to Manslaughter.*

The signification of manslaughter is, the killing another accidentally, whilst working, or with the weapon of another, but not designing to kill. Should such a case occur, be tried, and an individual found guilty, but it appear that he had no bad design towards the deceased, or expectation to commit such an act, but that it was purely accidental, he is not guilty, and shall be discharged. But on trial, if it be discovered that they quarrelled, or fought, or fought with clubs, or wrestled, or did anything from which sprang the death of one, but which was not done with an intent to kill, he shall work for the space of two years.

XVII.—*The Law on producing Abortion.*

That to which this law refers is a most disgusting crime, and highly deserves punishment. In case any woman should take any medicine, or eat anything, or do anything, in order to produce premature delivery, and she be tried and found guilty, she shall work for the King a whole year.

XVIII.—*The Law referring to Incendiarism.*

Should any person set fire to a canoe, or house, with intent to destroy it, and be found guilty, such person shall pay the value of the house, as well as of all the property it contained.

XIX.—*The Law referring to Robbery.*

If any one steals a thing from the house or plantation of another, or from elsewhere, the thief shall pay four times the value of the thing stolen, half to the person he robbed, and half to the Government. Any one stealing a trifle, whom the Judges think proper to punish, it shall be done unto him as they may see to be right.

XX.—*The Law referring to the breaking, or committing a nuisance on, a Canoe.*

If any one breaks, or commits a nuisance upon, a canoe, the property of another, and is detected, he shall be tried, and the Judge order him to pay a carpenter for repairing her. The offender shall afterwards work for Government according to the extent of damage he has done to the canoe. This law extends also to a similar injury done to a house.

XXI.—*The Law referring to breaking of Fences.*

Should a man or woman break the fence of any one, the person so transgressing shall repair it, and work for Government according to the extent of the injury committed. If the animal of any one, whether dog, pig, or goat, shall injure a good fence, the property of another, the owner of such animal shall repair the fence; and should he not afterwards secure the animal in his own premises, but permit it again to injure a fence, he shall forfeit his animal to Government, and Government shall do as it deems proper with it.

XXII.—*The Law referring to Pigs, and all destructive animals.*

In case the animal of any one be discovered injuring a plantation, or anything else, it shall first be made known to the owner of such animal that he may put it in a sty, or tie it up. If the same animal should destroy a second time, the Judge shall order the owner of it to pay the person who has sustained the injury, that which may be equivalent to it, and forfeit the destructive animal to Government. But should the fence injured be an old or rotten one, the owner shall pay for the first damage it does, agreeably to this law, but he shall not forfeit his animal to Government for the first offence.

XXIII.—*The Law referring to lost Property.*

1. Anything, the property of a person, being lost, and found by another, the finder knowing the owner, but does not make it known to him, shall be tried as for theft. Anything being found, but the owner unknown, it shall remain with him who finds it.

2. Payment shall not be demanded by the person who finds the lost property of another.

XXIV.—*The Law referring to such persons as shall make known a Crime about to be perpetrated.*

Should any persons agree to commit a great evil, whether two, three, or ten; and they shall have determined to perpetrate it, but one shall repent and make known what they were going to do, he shall be forgiven; but all the others concerned shall be punished according to the evil they intended committing, even as though it had been committed.

XXV.—*The Law referring to Chiefs and People who may cause any Evil to arise in the Land.*

If such Chiefs or people are discovered, the same shall be banished from the land they live in, into another land; nor shall they be permitted to return to their land, but it shall be with the Government, their returning or remaining until the end of their lives.

XXVI.—*The Law referring to Voyaging.*

Should any Chief, with his crew, voyage and do wrong in any land, on his return they shall be tried, and punished according to the evil committed. It shall not be lawful for persons voyaging to bring away the people of the shores they may visit, unless at the request of the Chief of such land,—in that case they may; but if they are brought away without

the knowledge of the Chief of that land, such Chief so taking them shall pay ten dollars.

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XXIX.—The Law referring to the Soil.

It shall not be lawful for any Chief or people in Tonga, Haabai, or Vavau, to sell a portion of land to strangers (*i.e.*, foreigners); it is forbidden; and any one who may break this law shall be severely punished.

XXX.—The Law referring to Carpenters.

Carpenters, working at their trade, shall do their work faithfully, and shall be paid by those for whom they work; but should those for whom they work not pay them, the Judge shall order them to pay them even more than was originally designed.

XXXI.—The Law referring to waving to Canoes.

Canoes may be waved to, and should the canoe not come to the beckon, the person in it shall be fined a pig. In particular cases of urgency, Chiefs may wave to a canoe under sail.

XXXII.—The Law referring to the Roads of the Land.

The Chiefs shall see that the roads are hoed. The payment for not hoeing a road of any length shall be a pig and twenty yams; and the not hoeing a short path, the fine shall be twenty yams.

XXXIII.—The Law referring to the digging Graves.

It shall not be lawful for any other than the appointed persons, called "Haatufuga," to dig graves; but, should there be no Haatufugas where the deceased is to be interred, in that case only others may dig the grave. The relatives of the deceased shall pay to the Haatufuga according to the work done; and, should the friends of the deceased refuse to do so, the Judges shall compel them to pay the Haatufuga.

XXXIV.—The Law referring to Deceased Persons.

There shall be five days of cooking food for the Chiefs, four days for the matabule or gentlemen, and three days for the common people; the "tukuofu," with the "toka" and the "lanu kilikili," shall be given up; and if the friends have not wherewith to inter the dead in, others may furnish what is needful. The thing most becoming is, for the relatives to take care of the afflicted whilst yet alive; to feed, clothe, give drink, &c., and contribute something towards the burial before his decease. The people shall please themselves about the cooking at the burial. If the corpse is buried as to-day, not to cook until to-morrow; and not for the burial to be as a feast, for it is a visitation of God to that family, and it is right that they should humble themselves before God.

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XXXV.—The Law referring to the Tortoise.

If any man catch a tortoise, and take the first he catches to the Governor, and then take another, the second shall be his, the third he catches shall be the Governor's, the fourth his, and so on.

XXXVI.—*The Law referring to Men.*

You shall work and persevere in labouring for the support of your family, as well as yourself, and in order to trade and contribute to the cause of God, and the Chief of the land; and each man shall seek his piece of land to cultivate. Any man not willing to work, he shall neither be fed nor assisted; all such persons being useless to the land and its inhabitants, and unprofitable to their friends.

XXXVII.—*The Law referring to the Women.*

You must work, women, and persevere in labouring to clothe your husbands and children; unmarried women shall work to be useful to their relatives and parents. If they do not work, they shall not be fed or assisted; for our assisting the indolent is supporting that which is an evil.

XXXVIII.—*The Law referring to Chiefs, and those who have people under them to govern.*

The duty of such is, to make known these laws to the people they govern, whether they keep them or not; and, if they do not keep them, exhort them to do so: but, if they still break them, make known their disobedience.

XXXIX.—*The Law referring to persons who depreciate the character of others, and to Evil-speakers.*

If there is any one who shall depreciate the character and speak evil of the King, the Chiefs who govern the people, the Judges, or the Missionaries, and, when tried, are found guilty, the Judge shall order him to be punished according to the evil he has done.

XL.—*The Law referring to Foreigners.*

If any foreigner desire to reside in this kingdom, and will act agreeable to the laws of this land, the laws of this land shall protect him; but if he breaks the laws of this land, he shall be tried as the people of this land; and if any of the inhabitants injure him in any way, they shall be punished accordingly. Foreigners shall pay yearly according to the portion of land they hold, whether large or small; and it shall be with the Judges to demand such payment from the foreigners.

XLI.—*The Law referring to Clothing.*

The Chiefs, Governors, and people shall clothe.

XLII.—*The Law referring to Catching Fish.*

Any persons catching the larger fish shall not do as they please with them, such as the turtle, albacore, bonito, and ulua, &c., but, on obtaining one, shall take it to the Chief; the second he takes shall be his, and so on afterwards.

XLIII.—*The Law referring to Disobedience.*

All persons disobedient to the King, or to the Governors of the people, shall be taken to the Judge to be punished, according to the evil they have done.

Lifuka, Haabai, January, 1852.

Translated by G. R. H. MILLER.

These laws are not all that could be desired, but they are, nevertheless, much in advance of those which previously existed; and are interesting, as showing the first attempt at Christian legislation by a people who had but just emerged from a state of barbarism. The King is aware of their defects, and I have reason to believe that they will ere long be revised, and greatly improved. The power of George is great; and although he exercises it with much wisdom and equity, it may be very unsafe to transmit that power to his successor.

NOTE H.

Brief outline of King George's Sermon.

"My people are destroyed for lack of knowledge."—Hosea iv. 6.

Hosea wrote this book at a time when evil abounded among the people of Israel. You are aware that they were the people of God, but unfaithful; and the root of their evil is in this place apparent, &c.

I. Make known the evil of ignorance.

1. The importance of man, as the creature said to be destroyed by ignorance. Not the least, but the best of God's works. He was not created in the same way as other things. God said, "Let there be light, and there was light," &c. But in the creation of man he said, "Let us make man in our own image, after our likeness." No other being in the world had such a creation,—bore such a likeness.

2. God raised man on high, to govern the things of the world. "Have thou dominion," &c.

3. The ransom paid for man when he had sinned shows his importance. "You were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ," &c.

4. The ability of man for usefulness. He has great powers which show his worth as a creature.

But ignorance, or the "lack of knowledge," destroys man. It destroys his excellency, his happiness, his usefulness, his soul: he perishes "for lack of knowledge." See what knowledge has done for the white man; See what ignorance has done for the men of this land! Is it that white men are born more wise? Is it that they are naturally more capable than others? No: but they have obtained knowledge; and that knowledge has come from *the Book*. This is the principal cause of the difference.

II. Inquire what should be done to prevent the destruction of the people.

1. We must pray to God. "If any man lack wisdom, let him ask of God," &c. We receive wisdom, earthly, from man; spiritual, from God. Call upon God,—but not anyhow. Pray in the name of Jesus,—pray in earnest. God is not poor, but the fountain of blessing; nor will giving largely, impoverish him. He does not lose knowledge by giving it.

2. We must read the sacred Book. What kingdom was ever wise without reading? This book is a compass, a chart, telling us where we are and where to go. Can the *lotu* prosper without reading the Book? The Bible is the thing to confirm us in religion. What do the people who are wise? They delight in the law of God, and in that law meditate both

day and night. What else should we do? Parents, urge your children to attend the school, that they may gain knowledge. Seek to obtain the Book if you have it not.

I shall not say much. A little more, and then I have done. Some say, "Praise God, the *lotu* has come to the land!" but if thou believe it not, wilt thou live by it? Thou mayest deceive me—deceive the Missionary, but thou canst not deceive God. Wilt thou not have to stand at the judgment-seat of Christ? Too late to repent when death seizes thee. Attend at once to what Solomon says:—Put away folly, and thou shalt live.

NOTE I.

Letter from the Rev. John Wesley, addressed to Mr. Valton.

"Leeds, June 23d, 1782.

"MY DEAR BROTHER,—I cannot allow Joshua Scolefield to be any longer a Leader. And if he *will* lead the class whether I will or no, I require you to put him out of our Society. If twenty of his class will leave the Society too, they must. The first loss is the best. Better forty members be lost, than our discipline lost. They are no Methodists that will bear no restraint. Explain this at large to the Society.

"Your affectionate friend and brother,

"JOHN WESLEY."

NOTE K.

A statistical view of the Mission Churches in the Southern World, to be embraced in the Australasian Connexion.

	Australia and Van Diemen's Land.	New Zealand.	Friendly Isles.	Feejee.	Total.
Missionaries	66	20	11	11	108
Circuits	33	17	5	4	59
Chapels	142	104	107	61	414
Other Preaching-places	145	148	13	31	337
Catechists	3	5	8	50	66
Day-school Teachers	44	12	724	368	1,148
Sunday-school do.	887	424	1,311
Local-preachers	303	322	527	56	1,208
Church members	5,322	4,093	6,834	2,707	18,956
On trial	231	389	59	384	1,063
Sabbath-schools	116	188	304
Sabbath-scholars	7,891	5,730	13,621
Day-schools	27	88	185	120	420
Day-scholars	2,288	2,618	7,279	3,916	16,101
Members of the Congregations	34,100	10,864	9,800	5,760	60,524

There is no return in the above from Feejee and the Friendly Islands of any Sunday-schools. There are, however, such schools in those islands, but both teachers and scholars belong to the day-schools, and are reported accordingly.

NOTE L.

THE whole system of devil-worship received a severe shock in 1850, at Matura, its great stronghold. Mr. Murdock, being at that place on business, challenged the priests publicly; and offered them a large reward if they would make any of their incantations take effect upon him, by causing him to fall down dead,—for these priests profess to be the dispensers of death to the living, as well as of life to the dying. They employed the usual methods of preparation, such as sleeping in graves at night, *frying eggs in human skulls*, &c., and then met Mr. Murdock in the presence of many hundreds of Singhalese. For more than an hour they tried to effect their purpose; and the people “looked when he should have swollen or fallen down dead suddenly; but, after they had looked a great while, and saw no harm come to him, they changed their minds,”—if not in reference to him, at least in reference to these charms. A derisive cry was raised throughout the crowd, and the devil-priests have since been hooted through the streets of Matura.

These priests at Matura endeavoured, however, to maintain the devil's cause. Some said that though *they* had failed, there were priests who would succeed; whilst others affirmed that Mr. Murdock's being an Englishman was the cause of their failure; but if Singhalese men would submit to be charmed, the charm would take effect. Another challenge was therefore given early in 1851, and four principal places were chosen for the trial,—namely, Kandy, Colombo, Galle, and Matura, which, being sufficiently central to leave any priest without excuse who should refuse to go from any town or village in the island, to the nearest of these four places, for the purpose of obtaining so large a sum of money. The experiments were to be superintended at Kandy by the Rev. Mr. Vondadelson, Colonial Chaplain, and Mr. Murdock, Secretary of the Singhalese Tract Society; at Colombo, by the Rev. Mr. Allen, Baptist, and Dr. Elliot, Editor of “The Colombo Observer;” at Galle, by the Rev. J. H. Clark, Presbyterian, and the Rev. George Parsons, Church of England; and at Matura, by the Rev. Mr. Oudatje, Colonial Chaplain, and the Rev. Joseph Rippon, Wesleyan. At none of the places did any priest appear; and the people who had come together evidently felt that their religion had suffered an inglorious defeat. The superstition was greatly shaken, and the way for direct Missionary operations was thus prepared.





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